SUNDAY SCHOOL JOURNAL
for
TEACHERS AND YOUNG PEOPLE.

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Our "Union" Day.

SUNDAY, JULY 1, will be our "Sunday-School Union" Day—the "S. S. U." Day of the "Methodist Episcopal Church."

It will be our Sunday "Independence Day"—the Sunday nearest the "Fourth of July."

Why not make it a day for Methodist Episcopal Sunday-School Union collections in all of our schools—the land over?

Ask pastors and Sunday-school superintendents about it.

Chautauqua—1883.

THE Chautauqua season—tenth year—will open July 14. The C. S. L., the C. T. R., the C. L. S. C., and the whole Chautauqua alphabet family will enjoy life and growth by the lovely lakeside this summer.

Our readers who desire information, programme, etc., may address *Rev. W. D. Bridge*, 718 *State-street, New Haven, Conn.*

The Holy Communion.

A CORRESPONDENT in Maryland writes an admirable article concerning her pastor's habit of talking to the Sunday-school about the communion. How many there are among our young people who know nothing whatever about this holy Sacrament. There is too little preaching about it. There is too little instruction given concerning it. He is a wise pastor who thus instructs the youthful part of his fold.

Some time ago we published in *The Study* a Communion Service full of Scriptural Responses, old hymns, and embodied the Communion Service of the Church intact. We hope that, one of these days, the occasion of the Lord's Supper will be interesting to children and young people, and that they will participate in the solemn service.

The Singing.

WILL the superintendent and chorister give us a little more Church music? And a few more Church hymns? Is it "sense" you want? The Church hymns are full of sense. Is it true "theology?" You will find the theology in our hymns.

Do you want "good music?" The Hymnal is full of it.

Or perhaps you want brightness, movement, heartiness. If your school cannot find them in the Church Hymnal, they will find them nowhere. More solid hymns! More good music!

Temperance Hints for the Third Quarter.

BY MRS. S. M. I. HENRY.

IN the lessons of this quarter we are shown through a broad and fruitful land, full of all the elements of blessing, prosperity, and peace, but which, if perverted, would, like the famed grapes of Eshcol, become poison, instead of food, bringing cursing, disaster, and strife.

The purpose of God was that all things in heaven and earth should be in perfect harmony; that life should always be at its best; that strength should always be sufficient, courage always sustained, and prosperity and "good success" follow man wherever he went. But while the earth has done her part, and brought forth abundantly, the grapes have not been eaten in season, nor the grain been made into bread. The wine-press and the distillery have perverted the good gifts of God, and changed their natural uses of blessing into a curse, which was not anywhere in God's plan.

Therefore, strength has become weakness, God has been forsaken, his law forgotten, fear has taken the place of manly courage, and a demon, instead of God the Father, has become the companion of men.

All the sorrows that have come upon men have been because of a failure to "sanctify" themselves,

and hear the word of the Lord concerning their own appetites, and lusts, and those inventions of the devil by which they are wont to seek to satisfy the demand of greed.

The world is full of "enemies" of peace, and prince among them is rum to-day. He is in our land to-day all that the Ammonite, the Hittite, and Perizzite were in Canaan.

No Jordan of difficulty will part its waters for the foot that frequents the saloon or house of sin. Only "hard times" are for all such.

The intrenchments of the liquor traffic are like Jericho, and only the "Captain of the Lord's host" knows the way around and into it.

Every son of God, as well as this "Captain," is willing to frankly define his position, whether for or against.

The ground of the temperance reform is holy. We must walk carefully, led by the "Captain," stand together, each in our place, and obey orders, if we would see this Jericho fall.

The revenue from the drink traffic is like Achan's wedge of gold and Babylonish garment in the midst of our people to-day, and the word of the Lord comes with terrible import, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you."

Evangelistic temperance looks toward the time when the law of God, as written by Moses, and expounded by Christ, shall truly be the law of nations. Then it shall no longer be true that men are "unwittingly," while under the control of rum, guilty of crime.

It is a singular fact that the law that licenses crime provides only punishment for the criminal, while the law that prohibits provides a city of refuge and a Saviour.

It seems strange that men should be long in choosing "whom they will serve," the loving Father, or the demon god who has become incarnate in rum.

There is no difference in what you give to either in your service; the difference is in what you receive. Serve rum, you give innocence for corruption, strength for palsy, labor for nothing, money for that which cannot satisfy, life for death eternal—all, and receive less than nothing in return.

Serve God, you give sin for righteousness, strength, limited at best, and receive the added might of the arm that moves the universe—all, and receive infinitely more than all.

A promise of sobriety is good, but worth nothing if there be a secret compact with lust under it. No man, or nation of men, can stand for truth while in league with error. The glass, taken ever so slyly, will be as "thorns in your side."

No man can stand against this enemy unless there be peace between himself and God.

God's work is done by minorities.

The "fearful and afraid" cannot do reform work. Truth, blind and captive, is stronger than error any day.

Strong drink has sent many a woman home stripped and empty as Naomi went.

The story of the praying mother, as the temperance historian would write it, would fill volumes, and would prove that Hannah's faith and prayer would not be a match for the American saloon if once it got hold of Samuel. The child who is consecrated to God before his birth, and trained up in the house of the Lord, will be superior to the tempter, provided he be taught and shall practice total abstinence.

Methodism in the Lessons of the Third Quarter.

BY D. A. WHEDON, D.D.

THE purpose of this series of papers is not, chiefly, as some have supposed, to set forth the differences between Methodists and others, but rather to show the doctrines and polity of Methodism as sustained by the lessons, noticing opposing views for the sake of greater distinctness.

In the teachings of the present quarter there is marked agreement among evangelical Christians. Methodists insist as strongly as any of them on the strictness of the law of God, as taught in Lesson I, and the necessity of implicit obedience to its demands. So tenacious have their pulpits been on this point, that they have been falsely represented as holding that men are justified by works instead of by faith. Methodism has never been Antinomian in doctrine or practice. It has never taught that the believer's connection with Christ is a substitute for obedience, and so it avoids the error of the Plymouth Brethren. Connected with this subject is God's hatred of sin (Lesson IV) as displayed in the case of Achan, the first transgressor after crossing the Jordan, which stands as a precedent and warning for all time, and also the curse (Lesson V) pronounced on all infractions of the law. Methodism constantly teaches the intense wickedness of sin and the danger of eternal ruin to which all sinners are exposed. The line of division from the theories of so-called Liberals is distinct and ineffaceable. And while they deny an atonement for sin, Methodism holds that sin is an evil of such magnitude that there is an absolute necessity of a divinely provided Saviour in order to pardon. Thus, Christ is foreshadowed (Lesson VI) as the only Refuge of the sinner.

In Lesson VII appears the truth of human freedom. Methodism holds, with all evangelicals and against Unitarians and Universalists, that by the fall of our first parents they, with their posterity, became unable to live holily or even to will to do so, and that all power to so will and live is of God's grace. It affirms that through the atonement this power is graciously given to all men, and that therefore all men are responsible for right choice and right action. Calvinism affirms that this power is given to only a selected part of mankind, while all are alike responsible, from which it follows that some are responsible for not performing an impossibility. Methodism holds that this power of choice and action is now, through grace, man's own, and

that he may use it to choose and do as he does, or to choose and do the exact contrary instead. Calvinism teaches that he cannot use it to choose and do otherwise than he does, and even then only as he is made to choose and do. The former is freedom; the latter, necessity.

Law, sin, atonement, human freedom—what next? Plainly, retribution for those who reject the law, follow sin, and refuse God's plan of mercy in Christ. This appears in Lesson VIII. So Methodism teaches every-where. It sees no way in which retribution can be avoided, for, as Sovereign and Judge, God must sustain his law, and, as Saviour, he has provided but one way of showing mercy. A righteous God must inflict it, and the persistent transgressor must suffer it. It falls on nations, on families, and on individuals in this life, and in the life to come it will fall on every one who dies impenitent, punishing him with eternal woe. Liberalism in its various forms of skepticism is in wide contrast with this view, either denying or limiting retribution, or promising in the world to come a second probation, which God has not revealed.

Going back now to Lesson III, we read of the "Captain of the host of the Lord," the Prince of the army of the angels, who came to take command in the battle for the overthrow of Jericho. He is Jehovah himself—none other than the divine Logos appearing for the time in human form. That he was the Son of God, the Christ of the New Testament, universal Methodism believes. Not so does any system which denies his supreme, essential Godhead.

Emphasis is laid on family religion, which is taught in Lesson XII. The General Rules enjoin family prayer on every Methodist head of a family. All parents are exhorted to present their children for baptism at an early age, and it is made their duty to instruct them at home, not only in the Catechism, but in all the truths of religion, and to lead them early to the Lord Jesus Christ as their Saviour.

Opening and Closing Services for Third Quarter of 1883.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences.

Supt. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

School. As for me, I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple.

Supt. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above and upon the earth beneath.

School. Who will have all men to be saved and to come unto the knowledge of the truth.

Supt. For there is one God, and one mediator between God and men, the man Christ Jesus.

School. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

III. Singing.

IV. The Ten Commandments, or Apostles' Creed.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Scripture Lesson.*

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.†

VI. Announcements, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life.

School. I will delight myself in thy statutes; I will not forget thy word.

Supt. What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

All. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

III. Dismission.

* Either the International Lesson for the day, or some suitable portion of Scripture.

† Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

NOTES BY THE REV. J. L. HURLBUT, M.A.

B. C. 1451.] LESSON I. JOSHUA SUCCESSOR TO MOSES. [July 1.

Josh. 1. 1-9. [*Commit to memory verses* 6, 7.]

1 Now after the death of Mo'ses the servant of the LORD it came to pass, that the LORD spake unto Josh'u-a the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, *even* to the children of Is'ra-el.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Mo'ses.

4 From the wilderness and this Leb'a-non even unto the great river, the river Eu-phra'tes, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Mo'ses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

General Statement.

The host of Israel is encamped, a million strong, at the foot of the Moabite mountains. Above them towers the height from which their great leader has but recently taken his view of Canaan and his flight to glory. Before them rolls the turbid Jordan, swollen to a torrent by the spring-tide rains, a seemingly impassable barrier to the Land of Promise. Beyond they see the walls of Jericho, and the heights and passes of the mountains; southward the glittering Dead Sea, and the waste desert beyond; northward the snowy crown of Hermon. A still, small voice comes to Joshua from out the curtained depths of the most holy place. He is bidden assume the mantle of leadership left by the great lawgiver, and to lead the host onward to the conquest of their promised inheritance. The God of Israel promises to stand by his side, to direct his energies, to guide him and his people into the full realization of the covenant long ago given to their fathers. Again and again the newly-chosen leader is exhorted to courage and to strength in the power of God. The roll of the law, held in his bosom, is to be shrined in his memory, is to dwell in his heart, is to be the theme of his utterance. Thus armed with the sword of the Spirit, the word of God, Joshua is promised complete success.

Explanatory and Practical Notes

Verse 1. Now. In the original, "and," thus connecting this book directly with the Pentateuch. **After the death.** Probably at the close of the thirty days' mourning. Deut. 34. 8. **Moses the servant of the Lord.** A title especially given to Moses as the instrument through whom God executed his will. (1) *Under the old dispensation the highest honor was to be a servant, now it is to be a son.* **The Lord spake.** Probably from the tabernacle as he had already communicated his will. Lev. 1. 1. **Unto Joshua.** He was of the tribe of Ephraim, born in Egypt, and was a young man at the time of the Exodus. He led the Israelites in repelling the Amalekite attack at Rephidim; accompanied Moses to the mount of the law; with Caleb gave a good report of the land of Canaan; and was appointed before Moses' death as his successor. His leading traits of character were decision, energy, courage, leadership, and faith in God. **Son of Nun.** Nun was an unknown Ephraimite, who perhaps died in bondage, ignorant of his son's greatness. **Moses' minister.** "Servant." He attended upon Moses as his aid or assistant. (2) *The path to greatness lies through service.*

2. Moses my servant. An honorable title, coming from the voice of the Most High. **Now therefore.** They were not allowed to enter Canaan while Moses was living; now that he had passed away, they were to delay no longer entering upon their inheritance. (3) *The law leads us to the promises, but only through our Joshua are we able to enjoy them.* **Go over this Jordan.** A seemingly impossible task, for the river was at that time swollen to great height by the spring floods. The Jordan rises in Mount Hermon, and flows through two lakes one hundred and twenty miles southward into the Dead Sea, though the windings of the river make it more than two hundred miles long. **All this people.** Numbering in all more than a million. **Land which I do give.** (4) *God is the supreme owner of the earth, and allots it to whom he will.*

3, 4. Every place. Within the limits now to be named. **Foot shall tread.** They were to possess only so much as their faith and courage prompted them to occupy. (5) *So only those promises are ours which we appropriate and employ.* **Have I given.** Not "will I give," but "have I given;" for it was theirs already by promise. **From the wilderness.** The southern boundary of Palestine, the desert of Arabia. **This Lebanon.** The lofty mountain on the north of Palestine, then visible from the camp of Israel. **Unto the great river.** The river Euphrates, the "great river" of western Asia, is one thousand eight hundred miles long, flowing south-easterly into the Persian Gulf. It was the northern boundary of the territory of Israel as promised, but was practically so only during the reigns of David and Solomon. (6) *There is often a great gap between God's abundant promise and our feeble realization.* **Land of the Hittites.** The Hittites and the Amorites were the two leading peoples in ancient Palestine, the former mainly in the north, the latter in the south. **The great sea.** The Mediterranean, on the west of Palestine. **Your coast.** Your boundaries or limits. The land thus described included six times as much territory as that really possessed during most of Israel's history.

5. Not any man be able. The promise was made to Joshua as the representative of Israel, and was dependent upon his own fidelity and faith. **All the days.** (7) *See how liberal is the Almighty in bestowing his gifts upon believers!* **As I was with Moses.** To direct, strengthen, and encourage. **I will not fail.** The original expresses the idea of one holding another with a strong, firm grasp. God promises to hold on to Joshua and to hold him up.

6. Be strong . . . good courage. Literally, "be strong and firm." Four times is this exhortation given in this chapter. (8) *What need is there now in our time for strong, decided, unshaken faith!* **Shalt thou divide.** God would inspire Joshua by the knowledge that he was to enjoy the high privilege of accomplishing the promise given four centuries before to Abraham. **An inheritance.** Though conquered by their swords, it was an inheritance by God's promise. **Sware unto their fathers.** God had given his oath to Abraham. (Gen. 15,) and had renewed it many times afterward. (9) *What God promises to the fathers he fulfills to the sons.*

7. Only. The word upon which all the promises hinge. To all God's words there is an "*only*," expressing the condition of their fulfillment. **Observe to do.** He was not only to read and to admire the word, but also to obey it, and this would require all his strength and courage. **All the law.** The law, and the *whole*

law, was to be his guide in life. **Turn not from it.** Obedience to God's law is represented by a right line, and sin by a crooked one. Hence our word "*right*-eousness;" and "wrong" is but another form for "wrung," that is, twisted. **Thou mayest prosper.** The word in the original means "to act wisely," and hence, as a result, "to have success." Both ideas are involved in its use here.

8. This book of the law. The Pentateuch, or at least its most important parts, already gathered into a written book or roll. It was made up by Moses from a number of documents then in existence, to which he added the history of his own times. **Not depart out of thy mouth.** He was to make it the subject of his conversation and instruction to others. (10) *Parents, teachers, Christians, talk about God's words!* **Meditate therein.** Not by a critical study of it, but by reflection and thought upon its practical application to his daily life. (11) *God's word must dwell in our hearts if we would have it influence our lives.* **Way prosperous.** True success is found only in the way of obedience to God. **Have good success.** The word in the original here is the same as that translated "prosper" in verse 7.

9. Have I not. An emphatic manner of saying, "I have." **Be not afraid.** One may well be free from fear to whom such abundant encouragements are given. **Thy God is with thee.** To behold his conduct, to give strength, and to bestow success.

HOME READINGS.

M. Joshua, successor to Moses. Josh. 1. 1–9.
Tu. Joshua the warrior. Exod. 17. 1–16.
W. Joshua in the tabernacle. Exod. 33. 1–17.
Th. Joshua and the spies. Num. 13. 16–33.
F. Joshua and the murmurers Num. 14. 1–10.
S. God's promise to Joshua. Num. 14. 26–39.
S. Moses' charge to Joshua. Deut. 31. 14–23.

GOLDEN TEXT.

Be strong in the Lord, and in the power of his might. Eph. 6. 10.

LESSON HYMN. S. M.

Hymnal, No. 583.

"Courage!" your Captain cries,
Who all your toil foreknew;
"Toil ye shall have, yet all despise;
I have o'ercome for you."

The world cannot withstand
Its ancient Conqueror;
The world must sink beneath the hand
Which arms us for the war:

This is the victory,—
Before our faith they fall;
Jesus hath died for you and me:
Believe, and conquer all.

TIME.—B. C. 1451, at the close of the wandering of the Israelites in the wilderness.

PLACE.—The plains of Moab, on the east of Jordan, opposite Jericho.

DOCTRINAL SUGGESTION—The authority of God's law.

Monthly Missionary Meeting—Topics: 1. The overthrow of idol-worship. Isa. 45. 16–18. 2. Missions in India.

QUESTIONS FOR SENIOR STUDENTS.

1. The Call, v. 1, 2.
What relation had Joshua sustained to Moses?
What announcement did God make to him?
To what leadership was Joshua called?

2. The Work, v. 3–6.
What promise of possession did the Lord give to Joshua?
What was the extent of this possession?
What is meant by "the Great Sea?"
What promise of victory did Joshua receive?
What encouraging assurance was given with this promise?
What inducement to courageous endurance did he receive?
To whom had this land been covenanted?

3. The Guide, v. 7–9.
For what was this courage needed?
On what condition was prosperity and success promised?
What rule was given in regard to God's law?
What promise is given to all who heed this law?

Practical Teachings.

Where in this lesson are we shown—

1. That faithfulness in service brings favor from God?
2. That God's presence assures spiritual success?
3. That neglect of God's law assures spiritual defeat?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Call, v. 1, 2.
From whom and to whom did the call come?
What is Joshua here called?
What is told about Joshua in the DESCRIPTIVE INDEX?
When was the call given?
Give an account of Moses' death. Deut. 34. 1–6.
What is Moses here called?
What is it to be God's servant?

2. The Work, v. 3–6.
To what work was Joshua called?
What was given to Joshua and the Israelites?
What were to be the borders of the land of promise?
What better promise is made to us? Heb. 11. 40.
Find three promises to Joshua in verses 5, 6.
What was Joshua commanded to be?
How are we commanded in the GOLDEN TEXT?

3. The Guide, v. 7–9.
What was given to Joshua as a guide?
How was he required to follow this guide?
What three commands concerning the law are given in ver. 8?
How much more of God's word do we have than Joshua had?
What good uses of the Scriptures are stated in 2 Tim. 3. 16, 17?
How many times in this lesson is Joshua bidden be strong?
How many times is God's presence promised?

Teachings of the Lesson.

Where in this lesson do we find—1. That we may have God's presence and help? 2. That we should be bold in God's cause? 3. That we should study and obey God's law?

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Moses? **The great leader of the Israelites.**
Who led them after his death? **Joshua.**
Where was he to lead them? **Across the river Jordan.**
What lay beyond the river? **The land of Canaan.**
What did the Lord give to Joshua? **Strength to conquer all his enemies.**
What promise was given Joshua? **"I will never leave thee nor forsake thee."**
To whom had this same promise been given? **To Moses.**
What did God tell Joshua to be? **Strong and brave.**
What did God tell him to do? **To divide Canaan among the tribes of Israel.**
What did the Lord tell Joshua to obey? **The law of Moses.**
What was promised if Joshua did this? **Success and prosperity.**
When may we be sure of success? **When we trust in God.**
What did the Lord again say to Joshua? **"Be not afraid, for I am with thee."**
Repeat GOLDEN TEXT.
What did Joshua tell the people to do? **To make ready to cross the river Jordan.**

Words with Little People.

We need never be afraid if we are—
Doing what God tells us to do;
Going where he tells us to go;
Trusting in his power, not our own;
Letting God go with us every-where.

THE LESSON CATECHISM.

[For the entire school.]

1. Who commanded Israel after the death of Moses? **Joshua.**

2. What was God's promise to Joshua? **"I will be with thee."**

3. What was God's command to Joshua? **"Be thou strong and very courageous."**
4. What was he commanded to study and obey? **The law of the Lord.**
5. What was promised in the way of obedience? **"Thou shalt have good success."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

God's Call to Joshua.

I. God's Call to Acts.
1. **Of Authority.** "*Arise, go over....Jordan.*" v. 2.
"The Lord said....Take thee Joshua." Num. 27. 18–20.
"Joshua....shall go in thither." Deut. 1. 38.
2. **Of Appropriation.** "*Every place....tread upon.*" v. 3.
"Unto thy seed....given this land." Gen. 15. 18.
"Some better thing for us." Heb. 11. 40.
3. **Of Aggression.** "*Not any....stand.*" v. 5.
"Fear not, thou worm Jacob." Isa. 41. 14.
"We are more than conquerors." Rom. 8. 37.
4. **Of Apportionment.** "*Shalt thou divide.*" v. 6.
"Joshua....gave it for an inheritance." Josh. 11. 23.
"There remaineth therefore a rest." Heb. 4. 8, 9.

II. God's Call to Character.
1. **Strong.** "*Strong....good courage.*" v. 6.
"Fearful heart, Be strong, fear not." Isa. 35. 4.
"Quit you like men, be strong." 1 Cor. 16. 13.
2. **Submissive.** "*Observe....the law.*" v. 7.
"Observe to do....hath commanded you." Deut. 5. 32.
"Thy word is a lamp unto my feet." Psa. 119. 105.
3. **Studious.** "*Meditate therein.*" v. 8.
"Lay up....my words in your heart." Deut. 11. 18.
"Scripture....given by inspiration of God." 2 Tim. 3. 16, 17.
4. **Successful.** "*Good success*, marg. *wisely.*" v. 8.
"The Lord giveth wisdom." Prov. 2. 6.
"Be ye....wise as serpents." Matt. 10. 16.

ADDITIONAL PRACTICAL LESSONS.

The Conditions of True Success in Life.

1. True success attends the man who hears God's call to him, and who accepts it. v. 1, 2.
2. True success attends the man who has prepared himself for it by lowly service. v. 1.
3. True success attends the man who puts God's promises to the test of his own experience, by seeking to fulfill them. v. 2–5.
4. True success attends the man who lives in fellowship with God and the consciousness of the divine presence. v. 5.
5. True success demands energy in action and courage in facing difficulties. v. 6, 7.
6. True success demands exact fidelity to the word of God, and a following in the path of his promises. v. 7.
7. True success requires meditation and thought upon God's word, having it in the heart and mind, as well as in the life. v. 8.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

There is a story told of a French prince, that when quite a boy he was taken by his father a considerable distance from home. A compass was then placed in his hand, and he was told to find his way back as best he could. The boy was pleased with the task set him, and, turning his face in the homeward direction, he made his way through woods and thickets, over hedges and ditches, until, guided by the compass, he arrived at his father's house in safety. He was not aware, however, that, unseen, a trusty servant had followed him the whole way, to see that no accident happened to him. The servant's succor was not needed; the prince finding his youthful strength and energy, and the guidance of his compass, sufficient for the task set him. A weakly or timid boy would not have been thus sent out. Without the compass the strongest might have lost his way and wandered aimlessly. The requisites for the accomplishment of the journey were personal strength and courage and a careful observance of the guiding compass.

And these are exactly the two things we find pointed out as requisite for the task set before Joshua. He had to take up the work laid down by Moses, to whom the people of Israel had been accustomed to look from childhood. There was the river Jordan to be crossed in the face of a whole country of enemies. On the other side were cities "great, and fenced up to heaven," (Deut. 9. 1;) mountain strongholds and narrow defiles where resolute men might easily keep an invading army at bay; "a people great and tall, the children of the Anakims," (Deut. 9. 2;) kings with hosts "as the sand that is upon the sea-shore in multitude, with horses and chariots very many." Josh. 11. 4. There was a whole nation to be dispossessed and driven out, and the land to be divided among the thousands of Israel. Had Joshua looked at the human side of the task, his heart might well have sunk within him.

For the performance of this work two charges were laid upon him.

The first was to "be strong and of a good courage."

This charge, given first through Moses, (Deut. 31. 6, 7,) is now three times repeated. At first sight it seems a strange one. We tell one another to "be brave," believing a person can exercise some control over his fears and school himself to play the man. But in reality strength, of one kind or another, must come before courage. When a man is strong he may well show courage; in fact, if he is strong every way, he must show it. Strength of body, and, still more, strength of mind, is the source of valor. But of what use to bid a person "be strong?" From a human point of view none at all, any more than to bid him "be witty;" "be talented." But suppose some monarch of unlimited wealth were to say to a poor man: "I know you have nothing of your own, but help yourself from my abundance. Take what you will, and be rich." Would such a command to unreasonable? And just this was the command to Joshua. He who was ready to supply all his servant's need bade him "be strong." The charge contained in itself a promise.

The second charge was concerning the "book of the law:" "observe to do all that is written therein;" "turn not from it to the right hand or to the left." Here is the guide without which the strongest might lose his way. And Joshua was the first to whom this guide was given. The patriarchs had enjoyed, in a large measure, God's personal leading. When they had not this they went astray. The

first pages of Holy Scripture were written by Moses, and they became the immediate heritage of his successor. Command, promise, and direction, were there set down, as we say, "in black and white," so that there could be no doubt about them.

And with these two charges, each containing in itself a promise, was given yet another promise—the perpetual presence of God—the Lord watching over him to keep him from all harm, vers. 5, 9, unseen indeed, but known and felt.

It is interesting to notice how he of whom Joshua was the type kept these two charges in his work on earth. He who laid aside his glory did not go forth in his own strength: "God anointed Jesus of Nazareth with the Holy Ghost and with power," (Acts 10. 38;) and so we read in the Psalms: "Let thy hand be upon the man of thy right hand, even the Son of man whom thou madest strong for thyself." Psa. 80. 17. And he could say: "Therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50. 7. He made the "book of the law" his guide. "It is written," "Have ye not read?" was his answer to the tempter and the adversary, and his whole life on earth was the fulfillment of the Scriptures. Moreover, of every moment of that life he could say: "He that sent me is with me: the Father hath not left me alone." John 7. 29.

And so with every one of his servants, however young or humble. Each has his work to do, for the performance of which there are these two requisites, strength and guidance. Therefore to each comes the same charge: "Be strong," but how? Not in your own fancied ability but "In the Lord, and in the power of his might." And again: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word," that "book" so wonderfully and richly enlarged since the days of the man who was first bidden to make it his guide.

And to one thus walking and working, the promise is the same as that to Joshua: "The Lord thy God is with thee." As I was with [others before thee] so will I be with thee: "I will not fail thee, nor forsake thee."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a rough map of Palestine, showing the general boundaries of the land, location of Israelite camp east of Jordan, etc.... Draw from the class an account of the Israelites, who they were, how they came to their place at the time of the lesson, etc.... Show God's command and his promise, and enlarge the map already drawn by showing the dominion promised in comparison with that possessed.... Bring out of the lesson—I. What God promised Joshua and his people: 1.) Inheritance; 2.) Possession; 3.) Victory; 4.) Presence; 5.) Success. ....Show in what way these promises are made to us. ....II. Show from the lesson what God required of Joshua and the Israelites, and how he demands the same of us: 1.) Faith; 2.) Obedience; 3.) Energy; 4.) Courage; 5.) Study of God's word.... Find in this lesson the elements and conditions of success. (See Additional Practical Lessons.).... ILLUSTRATIONS. Ver. 1, 2: The inscription on Charles Wesley's monument is, "God buries his workmen, but carries on his work." ....Ver. 3, 4: The condition of owning a homestead in some parts of the West is simply to occupy the land for a certain time. Take possession, live upon it, and you own your farm. So God's promises require our appropriation for their fulfillment.... Ver. 6, 7: Napoleon said, "An army of deer commanded by a lion will have the victory over an army of lions commanded by a deer." ....Ver. 7, 8: The captain of a ship sailing in strange waters needs to have a chart, to study it and to follow its directions; and the young soldier who would become an officer must master the book of tactics, and adopt its principles.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 1: Prose, 12100. Ver. 2: Prose, 10188. Ver. 3: Prose, 4750. Ver. 5: Prose, 1124. 5963, 10011. Ver. 6: Prose, 7579. Ver. 7: Prose, 1638; Poetical, 2742. Ver. 8: Prose, 356, 3850, 10464. Ver. 9: Prose, 875, 2273, 4227, 9277.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. The two guiding stars represent Faith and Obedience. The road to victory leads up to these. By them Joshua was to be guided, namely, faith in God, obedience to the law. Wherever faith and obedience led he was to go, with the assurance that the road he traveled would always lead to victory. APPLICATION. As God called Joshua to the work, so he calls me to my work. The guiding stars are for Joshua and for me. Following them I can go on to victory. DIRECTIONS FOR COLORS. Stars yellow, their names in white; the road and its words in brown and red; the words on right of road in red bordered with white; the words on left of road in white bordered with red.

Primary and Intermediate.

BY M. V. M.

NOTE. The transition from the New Testament to the Old need not turn our eyes away from Christ. Only as he is made the center of each lesson can we look for a blessing upon that lesson. There is precious spiritual truth in every lesson of the quarter, which we shall find and give to our little ones, if we seek it with eyes fixed upon "Jesus only."

INTRODUCTORY. Print *Egypt* at one end of the board, *Canaan* at the other, connecting by a straight line. Below make another line, also starting at Egypt, but crooked, returning often upon itself, ending finally at Canaan. From this review briefly the journey through the wilderness, teaching that the straight way is the way of faith, the other of unbelief.

LESSON THOUGHT. "*I am with you.*"

JOSHUA, THE ISRAELITES' LEADER.

Make a sword in outline, or pin up a paper sword. Talk about soldiers, their work, the qualities they must possess, etc. Teach that Joshua was a soldier—not a teacher or a prophet, as Moses had been. God chose him to take Moses' place in leading the people. Why? Now there was need of a soldier. Battles were to be fought, cities to be taken, etc. Print "Joshua," with meaning of name, "Jehovah the Saviour," on the board, and read verse 5, teaching that God has strength and power to give to all who do his work. Read verse 2, and ask what God called Joshua to do, teaching that his presence and help were promised in doing that special work. Apply, showing that we may look for God's blessing when we are doing what he wants us to do, and not when we are taking our own way.

JESUS OUR LEADER.

Teach that Jesus is our Leader to Canaan, our home in heaven. We have a journey to make, foes to conquer, and battles to win. When we have something hard to do, it gives strength to know that a friend will be with us to help. God promised to be with Joshua; so he will be with us. How shall we know which way to go? He will tell us. Read verse 8, explaining what the "book of the law" is. Print, "Be not afraid," and teach that we need not be afraid when we are obeying God, walking with him, doing his work. When we are without faith, without love, and disobedient, then we should fear, for Satan is close by our side.

Lesson Word-Pictures.

It may have been in the tabernacle at some midnight hour that God spoke to Joshua. Without the tabernacle court there was silence among the drowsy tents of Israel. Within the tabernacle itself there, too, was silence, an awful, unbroken hush in the inner sanctuary, that holy of holies, where the sound of footstep was never heard save once a year, on that memorable day of atonement, when, clad in white linen, and bare-footed, the high-priest passed within the veil. In the outer sanctuary it was still. From the golden candlestick that, never wholly extinguished, lifted its lights like some constellation transposed from the evening sky, fell in silence a soft radiance on the altar of incense, the table with its show-bread, the beautiful veil before the holy of holies. Standing before the door of the tabernacle amid these impressive surroundings Joshua may have received his charge from the great Jehovah. Or he may have been on some mountain-top. It was in the day, perhaps. Far below Joshua could see Israel's tents dotting the landscape. Down through its winding valley he could see that impetuous traveler, the Jordan, on its way to an undisturbed rest in the Dead Sea, flashing in the south. In the north Lebanon lifted its snowy watch-towers. Before Joshua stretched the Promised Land, hill succeeding hill, till their waves of purple beauty were met and stopped by the cold, white, invincible surf of the Great Sea. Through this unknown land Joshua was to guide Israel. What wonder if he bowed his head under the burden! He took that burden alone, to carry it alone, God his only sure helper.

B. C. 1451.] **LESSON II. PASSING OVER JORDAN.** **[July 8.**

Josh. 3. 5-17. [*Commit to memory verses* 7–9.]

5 And Josh'u-a said unto the people. Sanctify yourselves: for tomorrow the LORD will do wonders among you.

6 And Josh'u-a spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Josh'u-a, This day will I begin to magnify thee in the sight of all Is'ra-el, that they may know that, as I was with Mo'ses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jor'dan, ye shall stand still in Jor'dan.

9 And Josh'u-a said unto the children of Is'ra-el, Come hither, and hear the words of the LORD your God.

10 And Josh'u-a said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Ca'naan-ites, and the Hit'tites, and the Hi'vites, and the Per'iz-zites, and the Gir'ga-shites, and the Am'o-rites, and the Jeb'u-sites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jor'dan.

12 Now therefore take you twelve men out of the tribes of Is'ra-el, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jor'dan, *that* the waters of Jor'dan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jor'dan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jor'dan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jor'dan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Ad'am, that *is* beside Zar'e-tan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jer'i-cho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jor'dan, and all the Is'ra-el-ites passed over on dry ground, until all the people were passed clean over Jor'dan.

General Statement.

The hour has now come when the chosen people of God, trained by the experience of forty years, are to cast the wilderness forever behind them, and to enter into their own land. The manner of their entrance is designed wondrously to impress every Israelite with the consciousness of God's presence and help, with the safety of the people whose trust is in the Lord, and with the authority of their leader Joshua, whose commission is to be avouched by miracles as mighty as those which marked the rule of Moses, and to inspire the hearts of Israel's enemies with a terror of them and their God. The tents of the camp have been taken down, and the host stands ready for the march, as if into the foaming waters of the Jordan. Before them stands the ark of the covenant, hidden beneath its coverings, on the shoulders of the priests. In silence the bearers march before the host until their feet press the margin of the river. Suddenly a change takes place in the swift current. Thirty miles above the tide is seemingly dammed up between the narrow hills, while below the water is soon spent, and the pebbly floor of the river is left bare before the host of Israel. Now the ark moves on, until it pauses in the midst of the river. The host advances, the warriors in the van, the women and children in the center, and tribe by tribe they tread through the flood on foot. At command of the leader, twelve men, one from each tribe, gather each a stone from the bed of Jordan, and pile up a monument upon the western bank. The desert is forsaken. Canaan is reached, and in his own land Israel rests under the shadow of the palm, and eats the fruit of the field. Not until then is the mysterious barrier removed, and Jordan once more rolls over its accustomed channel.

Explanatory and Practical Notes.

Verse 5. Joshua said. Through his subordinate officers, bidding the people prepare for the marvels of the next day. **Sanctify yourselves.** By sacred washing, by refraining from common employments, and by seeking God with their hearts. **To-morrow.** This would be the tenth of Nisan, the anniversary of the day when the lamb was chosen for the Passover. **Will do wonders.** The purpose of this miracle were to encourage his people by the revelation of his power; to bring them safely into their land, to give them triumph over their enemies, and to inspire the Canaanites with fear. (1) *Notice that only for a consecrated people does God promise to do wonders.*

6. The priests. The sons of Aaron, whose duty it was to bear the ark, were to take precedence of the chiefs of the people. **The ark of the covenant.** A chest made of wood and covered with plates of gold, four feet long, two and a third deep and wide. It contained the two tables of the Law, and was the symbol of God's presence. **Pass over.** To the front of the host, in order to lead the van in the march. **Before**

the people. Between the ark and the people was an open space of two thousand paces, or nearly a mile, that all might see it, and witness the miracle wrought at its approach.

7, 8. This day will I begin. This was the first of many divine interpositions in aid of Joshua. **To magnify thee.** To show the people that Joshua possessed authority as God's representative. **Sight of all Israel.** As all would witness the miracle, so all would recognize Joshua's power. **I was with Moses.** In the plagues in Egypt, the march through the Red Sea, and the wonders of the wilderness. **Come to the brink.** At the shore of the river. **Stand still in Jordan.** They were to stand with their feet in the stream until the waters retired, then to advance to the middle of the channel, and there wait until the people had passed over. (2) *Let us not forget to honor the calm, confident faith which could issue such commands.*

9, 10. Joshua said. Speaking to the people through their elders. **Hear the words.** God's command and his promise. **The living God.** A title meaning *true*, and implying that their God was the only true God, as distinguished from the false divinities of the heathen. **Drive out.** God drove them out, not Israel, except as God's instrument. And they rightly were driven out and destroyed for their wickedness. **Canaanites.** "Lowlanders," living on the plains of Sharon and Esdraelon, and in the Jordan Valley. **Hittites.** A powerful people, the *Kheta* of the Egyptian monuments, generally in the northern portion of Palestine, among the mountains. **Hivites.** A peaceful people in the center of Canaan, the only tribe which made peace with the Israelites. Josh. 9. **Perizzites.** "Rustics;" people in unwalled villages south of Mount Carmel. **Girgashites.** Supposed to have lived around the Sea of Galilee before the conquest. **Amorites.** "Mountaineers," holding the mountains west of the Dead Sea, and all the country east of the Jordan. **Jebusites.** A small, but resolute tribe occupying Jebus, afterward Jerusalem. These nations, though vanquished, were never thoroughly extirpated, and troubled Israel until the times of David.

11, 12. Ark of the covenant. So named because it was the visible symbol of God's pledge to his people, and the place of his meeting with them. **Lord of all the earth.** Not of Israel only, but of all the universe. **Take you twelve men.** The duty of these twelve men, representing the twelve tribes, was to build the memorial, as related in the following chapter. (3) *God's mercies toward us, and his might in our behalf, call for a memorial.*

13. It shall come to pass. The promise of this verse is the fulfillment of verse 16. **Cut off from.** The word *from* is not in the original, and the sentence should read, "the waters of Jordan shall be cut off, *even* the waters that come down from above." **Stand upon an heap.** Rather, "stand up one mass," as if congealed by an invisible power.

14, 15. Removed from their tents. Literally, "pulled up their tent-pegs," for removing the camp. (4) *Obedience to God is wondrously rewarded.* **To pass over Jordan.** The order of the procession was, 1. The ark and priests. 2. The armed soldiers of the two and a half tribes eastward. Josh. 4. 12. 3. The people, arranged by tribes. **Overfloweth all his banks.** The river generally lies in the lowest of three terraces, less than one hundred feet wide. But in the spring, when swollen by the melting snows of Lebanon, it fills the terrace, and is not fordable. **Time of harvest.** The barley harvest, which in the hot Jordan valley comes a month earlier than on the uplands. This time was chosen, 1. To make the miracle more impressive. 2. Because at that time the enemies would not deem it necessary to guard the fords. 3. Because they would thus enter the land when food was abundant, at the barley harvest. (5) *God adapts his aid to his people's needs.*

16. Stood and rose up. As if an invisible dam were thrown across the river. So deep is the depression of the channel that this would not flood the surrounding country. **Very far from the city Adam.** Rather, "Very far off, *at* the city Adam." This is an unknown place, from fifteen to thirty miles above the point of crossing. Thus a vast tract was left bare, so that the tribes could pass over rapidly. (6) *Our salvation was accomplished far off, in Adam, when with the first sin came the first promise of a Saviour.* **Beside Zaretan.** A place in the Jordan valley, then and afterward well-known, but now lost. **Those that came down failed.** With the stoppage of the water above the channel would soon be left bare. **Sea of the Plain.** The Dead Sea, forty-six miles long, and thirteen hundred feet below the level of the Mediterranean. **Against** (opposite to) **Jericho.** At that time the largest city in the Jordan valley, and the first to be captured by Israel.

17. Priests....stood firm. They stood in the empty channel until all the host had passed by. **On dry ground.** Not absolutely dry, but drained of its water. **Clean over.** Entirely over. The priests stood in their places until Joshua ordered them to advance.

HOME READINGS.

M. Passing over Jordan. Josh. 3. 5–17.
Tu. The scarlet cord. Josh. 2. 1–21.
W. The memorial stone. Josh. 4. 1–10.
Th. Crossing the Red Sea. Exod. 14. 19–31.
F. Elijah at Jordan. 2 Kings 2. 1–15.
S. Passing through the waters. Isa. 43. 1–13.
S. Entering into rest. Heb. 4. 1–16.

GOLDEN TEXT.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43. 2.

LESSON HYMN. 11.

Hymnal, No. 679.

"Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand.

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee thy trials to bless,
And sanctify to thee thy deepest distress."

TIME.—B. C. 1451.

PLACE.—The river Jordan, near the head of the Dead Sea.

CONNECTING LINKS.—1. The orders of Joshua preparatory to crossing the Jordan. Josh. 1. 10–18. 2. The visit of the two spies to Jericho and the promise to Rahab. Josh. 2. 1–24.

DOCTRINAL SUGGESTION—God's care for his people.

QUESTIONS FOR SENIOR STUDENTS.

1. The Preparation, v. 5, 6.
What personal preparation did Joshua require of the people?
What reason is given for this requirement?
What is an essential preparation for every Christian duty?
What direction was given in reference to the ark?
Why was the ark to go first?

2. The Promise, v. 7–13.
What was the promise to Joshua?
Why was this promise given?
What command was given to the priests bearing the ark?
Of what was this ark the symbol?
Of what was it to be the token at this time?
What special selection was to be made by Joshua?
For what purpose were they chosen? Josh. 4. 2.

3. The Procession, v. 14–17.
What occurred as the procession entered the Jordan?
What did the presence of the ark insure?
How long did it remain in the bed of the Jordan.
What similar miracle had the Lord wrought for his people? Exod. 14. 29.

Practical Teachings.

Where in this lesson do we learn—

1. That the service of God requires personal consecration?
2. That God is magnified in faithful service?
3. That God gives the promise of his presence in duty?
4. That where God leads us *into* service, he provides the way *through* it.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Preparation, v. 5, 6.
Where were the Israelites at this time?
What stood in the way of their entering Canaan?
Why was the crossing especially difficult at that season? ver. 15.
What preparation were the people to make?
What was done by the priests?
What was the ark?
Why was it before the people?
Who is to us as this ark was to Israel?

2. The Promise, v. 7–13.
What was God's promise to Joshua, and how was it fulfilled?
What did Joshua promise to the people? ver. 10.
How was this an encouragement to them?
By what names is God called in vers. 9–11?
What promise was given in ver. 13?
How would this show God's power?
What better promise is given to us in the GOLDEN TEXT.

3. The Procession, v. 14–17.
What was the order of the procession?
What took place at the brink of the river?
How far away from the Israelites did the waters stand up? [ANS. Not less than twenty miles.]
What did the people do?
What was carried over last of all? chap. 4. 10, 11.
Where did this crossing take place?
What similar event in Israelite history can you name? Exod. 14. 29; 2 Kings 2. 8.

Teachings of the Lesson.

Where does this lesson teach—1. That God is with his people? 2. That God can do wonders for his people? 3. That God's people need not fear to go where God leads them?

QUESTIONS FOR YOUNGER SCHOLARS.

What lay between the Israelites and Canaan? **The river Jordan.**
What did Joshua first command the priests? **To take up the ark of the covenant.**
Where were they to carry it? **To the edge of the river.**
What were they then to do? **To stand still.**
What did Joshua say they should see? **That the living God was among them.**
What happened when the priests reached the river? **The waters divided.**
What was made for the Israelites? **A dry path in the bed of the river.**
What did the people do? **They passed over to the other side of Jordan.**
Who followed them? **The priests with the ark of the covenant.**
What then happened? **The waters rolled together again.**
Why did God work this miracle? **To honor Joshua's faith.**
What did this show the people? **That God was with Joshua as he had been with Moses.**
Why did God want the people to honor Joshua? **He was their chosen leader.**
What do we learn from this lesson? **That God's word is strong and sure.**
Repeat GOLDEN TEXT.

Words with Little People.

God can make a path through any river of trouble.
Christ is the Ark to go before his people.
God always honors the faith that obeys.
"Have faith in God."

THE LESSON CATECHISM.

[For the entire school.]

1. What river lay between the Israelites and Canaan? **The river Jordan.**
2. By what were the Israelites led to the river? **By the ark of God.**
3. What took place when the priests brought the ark to the edge of the river? **The waters were cut off.**
4. How did Israel pass over the river? **On dry ground.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

God and his People.

I. THE PEOPLE'S GOD.
1. **His Presence.** "*Living God....among you.*" v 10.
"Tremble....at the presence of the Lord." Psa. 114. 7, 8.
"God is in the midst of her." Psa. 46. 5.
2. **His Protection.** "*Drive out....before you.*" v. 10.
"Didst drive out the heathen." Psa. 44. 2.
"Toucheth you—apple of his eye." Zech. 2. 8.
3. **His Guidance.** "*Passeth over before you.*" v. 11.
"Shepherd of Israel....like a flock." Psa. 80. 1.
"Other sheep I have." John 10. 16.
4. **His Power.** "*Stand on an heap.*" v. 13.
"Sea saw....fled, Jordan....driven back." Psa. 80. 3.
"Before all....I will be glorified." Lev. 10. 3.

II. THE PEOPLE OF GOD.
1. **Holy.** "*Sanctify yourselves.*" v. 5.
"Be ye holy, for I am holy." 1 Pet. 1. 16.
"God of peace sanctify you wholly." 1 Thess. 5. 23.
2. **Obedient.** "*Removed from their tents.*" v. 14.
"I delight to do thy will." Psa. 40. 8.
"Willing and obedient....eat the good." Isa. 1. 19.
3. **Believing.** "*People passed over.*" v. 16.
"We walk by faith, not by sight." 2 Cor. 5. 7.
"Faith without works is dead." James 2. 20.

ADDITIONAL PRACTICAL LESSONS.

God's Wonders among his People.

1. God's wonders demand holiness on the part of those for whom they are wrought. v. 5.
2. God's wonders are wrought by his presence among his people. v. 6.
3. God's wonders are wrought to give honor to his chosen leaders and workers. v. 7.
4. God's wonders reveal his presence as a living power among his people. v. 10.
5. God's wonders are a foretaste of terror and destruction to his enemies. v. 10.
6. God's wonders bring encouragement of triumph to his people. v. 10.
7. God's wonders demand faith and obedience among those for whom they are wrought. v. 13, 14.
8. God's wonders reveal a power above all natural law. v. 16.

English Teacher's Notes.

THERE is no natural object which more readily suggests the idea of hinderance, of separation, of an obstacle interposing in the path and barring progress, than water. The child on his rambles, when he meets with a wide, deep ditch, or a broad, running stream, must turn back; he can advance no farther. The traveler in unknown regions, coming to the banks of a large river, is stopped, and must search and consider how the difficulty is to be overcome. For weeks the Russian army lay on the shores of the Danube before they commenced hostilities on Turkish territory. England might at one time have seen her smiling fields overrun by the hosts of Napoleon had it not been for her rampart of waves. It has been surmised that the reason why, when the "new heavens and the new earth" are created, there shall be no more sea, (Rev. 21. 1,) is that separation will be done away; and we can imagine how such a vision as this must have come home to the exiled heart of the exile at Patmos, surrounded on every side by the waters which shut him out from his friends and his former scenes of labor.

Three times in the Bible we read of separating waters being miraculously crossed. The most striking of these three occasions is the one we have to consider to-day.

The hosts of Israel had reached the borders of the Promised Land, but

"Jordan rolled between,"

its ordinary banks submerged in the full, swift, powerful tide that came pouring down to empty itself in the Dead Sea. How was this obstacle to be set aside? Not now by the lifting up of the rod; not merely by the power of God displayed on behalf of his people. Forty years earlier the Israelites had stood on the southern borders of Canaan with nothing to bar their road. But they had rebelled, and after the forty years of their wandering they were led round another way, and found the river Jordan separating them from the land of their inheritance. Sin had brought them there. And the mercy of God must make a way for them through those raging waters.

So the priests were bidden to go forward with the ark. The mercy-seat over which the glory of God rested, and beneath which reposed the tables of the law—type of Him in whom the Father was well pleased, and who kept the law whole and inviolate—passed on before the people. But the waves did not flee at its appearance. On, on to the very brink it came, the waters rolling on as full as ever. Not till the feet of the priests who bore it were dipped in the waters was their headlong course arrested. With the ark in their midst their fury was stayed. On the south side they hasted forward, on the north side they recoiled, and, falling back, they "stood on an heap," so that a broad channel was left dry. The hinderance was overcome, the separating barrier set aside.

In Paradise there was nothing to shut man out from God. But when sin came in separation followed. The sinner has in himself no right of access to God. Death and judgment lie between, and if he attempt to draw near he must perish. But that way opened across the Jordan showed how the way was to be opened between God and man. Christ was delivered unto death for our sakes. Just as the ark stood "in the midst of the Jordan," (that is, between the source and the outgoing,) so did Christ actually "taste death for every man." And through death he destroyed him that had the power of death. Heb. 2. 9. He took away its sting, "and opened the kingdom of heaven to all believers."

When the channel of Jordan was dried up what did the Israelites do? They went over in perfect safety, for they were in company with the ark. In company with Christ a sinner may draw nigh to God, for Christ has borne the penalty of sin. And in company with Christ a believer may pass in safety—

Over floods of difficulty, which seem to come right in the way of what God has commanded, and of what God has promised. But where Christ is the waters must recede.

Over floods of temptation, that seem as if they would swallow up the soul. Christ has been in those floods, and they cannot harm one who crosses them in his company.

Over floods of opposition, that are sure to confront every faithful soldier of Christ bent on conquest for his Lord. Christ has been in these and has overcome them.

Over floods of sorrow. Christ has been here, too, and when his people pass these waters "they shall not overflow" them.

Over the flood of death; beyond which lies the promised home. For rightly has the Church seen in Jordan a type of the "last enemy," although its meaning may have been too much limited to this. Christ has been in the flood of death and robbed it of its power to harm. And as every single Israelite passed in safety to the other side, where lay the land of his inheritance, so shall every child of God pass unharmed to the "rest that remaineth" for his people.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map of Palestine, and show on it the place of the crossing, and the probable locations of Adam and Zaretan....Draw from the class, or relate the connecting incident of the two spies....Give a word-picture of the scene by Jordan: Joshua, priests, ark, soldiers, people; river foaming before; walls of Jericho in distance; the procession, etc....Locate on the map the seven nations named in verse 10....The ark, what it was, and what it represented....The purposes of this miracle. (See General Statement.)....The relations of God and his people. (See Analytical and Biblical Outline.)....The Additional Practical Lessons on "God's Wonders among his People" are taken from the *Lesson Commentary*, page 186 ...Show the encouragements of the lesson to God's people: 1.) That God is with them; 2.) That God will help them; 3.) That God watches over them....Show what are the warnings of this lesson to God's enemies ...This lesson presents to us duties: 1.) Of trust; 2.) Of obedience; 3.) Of courage and confidence....ILLUSTRATIONS. See in *Lesson Commentary*, page 185, the account of the Goths crossing the Danube, in the fourth century, when a million people occupied a week in the passage, though toiling day and night.... Instances of similar events in Scripture: at the Red Sea. Exod. 14; Elijah and Elisha. 2 Kings 2....Cæsar's crossing the Rubicon a decisive step, from which there was no retreat: so with Israel after crossing Jordan.... Cortez burned his ships on the shore of Mexico, so that his soldiers must conquer or die: so there was now no chance to return to the wilderness....See a brilliant description of the passage in Dean Stanley's *History of the Jewish Church*.

References. FOSTER'S ILLUSTRATIONS: Poetical, 1566; Prose, 1266, 2544, 10813, 11232, 11304. Ver. 5, 6: Prose, 4651, 11158. Ver. 10: Prose, 3490. Ver. 14–17: Poetical, 3639, 3643. Ver. 17: Prose, 4217.

Lesson Word-Pictures.

"O the fair, green fields beyond the river, but how can we cross the flood? And our leader says we go today," cries some shrinking Hebrew Rachel, who, in the midst of her clinging little ones, looks across the swollen Jordan. "Go to-day! Drown to-day!" comments some growler. "But the ark of the Lord goes before," is the reply of a trusting soul. And there it is, draped with its cloth of blue, resting on its gold-covered staves that are uplifted by the white-robed priests, borne in a solitary, solemn state two thousand cubits away. And now the feet of the priests have touched the Jordan. How the water rushes and chafes against the feet of the priests! Does any one of that band of bearers say, "The Jordan is rising, and will sweep away the sacred ark!" O hush, soul of little faith! It is the water retreating, not advancing! It is falling! Go forward! The ark steadily moves on, and the water, it hastens away in angry but helpless whirls! It flows out farther and farther. The bed of the river appears, a pathway that widens, lengthens! And now forward to the middle of the river-bed presses the victorious ark, and there the white-robed priests halt, the waters above staying their advance, while those below hurry away. Far down extends the bare

river-bed, while from shore to shore stretches this pathway for God's people! And the people, gathered in dense, black masses by the Jordan, see it all. Their shouts shake the air. And then over Jordan they press, column after column, tribe after tribe, men of war, Levites, aged men, mothers with their little ones, herds and flocks, all successfully crossing. Until they have passed over, hour after hour, there stands between them and the threatening flood the ark of God, alone with its shining, priestly bearers. O joy beyond the swelling flood when all have crossed! On the shore they have left enemies may be seen who said they never could pass that flood, but Jordan is conquered. Around Israel wave the ripened fields of barley in the Promised Land. The sun crowns the outlying hills with a luster prophetic of national glory, and when their shining tops are covered by the night, then, above the tabernacle, glows that pillar of fire, the veil of the Shechinah. Faith has triumphed. Jordan has been crossed. The Promised Land has opened its watery gates to Israel, and from tent to tent the holy psalms of faithful Rachels resound as they lull to rest their little ones.

Blackboard.

BY J. B. PHIPPS, ESQ.

This illustration is designed to teach that as the ark went before the people so that they might safely pass over Jordan, so is Christ our ark. We are all to cross the river of death, but we have his promise that, "When thou passest through the waters, I will be with thee." It also teaches that God's people need not fear to go where he leads them, but every boy, and every girl, and every one, should fear to go to any place where they cannot feel that God is there.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *God makes a way for his children.*

Recall briefly the journey of the Israelites, their leaders, their destination, their difficulties, etc., bringing them down to the brink of the Jordan, on the other side of which lay the Promised Land. Make two horizontal lines, between a zig-zag line to represent the Jordan, explaining that this river was very winding, very deep, and with a very swift current. Explain current, and show that to cross a swift stream is difficult. Let children tell some ways of crossing a stream in our day. They will speak of bridges, ferry-boats, etc. Tell that the Israelites had no such way to get over. Then they must depend upon God.

Make a large number of little marks to stand for the army on one side the river. Beyond print "Canaan."

CROSSING THE JORDAN.

Tell the story vividly. Recall meaning of Joshua's name, showing that though Joshua told the people what to do, it was God's work and not his. Describe the ark, referring to cut on the board; tell what was written, and speak of the reverence which was shown it. Tell how it was taken to the water's edge, in the sight of the people, and then every body waited to see what God would do. Illustrate in some such way as this: A little boy was sent to a neighbor's house to stay while his mother went to the city. She told him to keep watch of a certain window, and when he saw a white handkerchief floating from the window, he might know she was at home. The handkerchief was a sign of her presence in the house. So the ark was a sign of God's presence on the river's brink. If God was there, of course he could make a dry path!

HOW GOD CAN LEAD US.

Print above the ark, "Christ our Ark," and teach that every body has a great river to cross, the river of this earth life. Speak of some of the high waves, as sickness, losses, etc., and teach that unless we can see Christ standing at the water's edge, as the Israelites saw the ark, we shall be afraid. Print "Faith" along the river bed, and teach that a real belief in Christ's presence and love will open a dry path through any river of trouble.

B. C. 1451.] LESSON III. THE PLAINS OF JERICHO. [July 15.

Josh. 5. 10-15; 6. 1-5. [*Commit to memory vs.* 13-15.]

10 And the children of Is'ra-el encamped in Gil'gal, and kept the passover on the fourteenth day of the month at even in the plains of Jer'i-cho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the self-same day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Is'ra-el manna any more; but they did eat of the fruit of the land of Ca'naan that year.

13 And it came to pass, when Josh'u-a was by Jer'i-cho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Josh'u-a went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* captain of the host of the LORD am I now come. And Josh'u-a fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

15 And the captain of the LORD'S host said unto Josh'u-a, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Josh'u-a did so.

1 Now Jer'i-cho was straitly shut up because of the children of Is'ra-el: none went out, and none came in.

2 And the LORD said unto Josh'u-a, See, I have given into thine hand Jer'i-cho, and the king thereof, *and* the mighty men of valor.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

General Statement.

Between the frowning walls of Jericho and the rolling Jordan stands the intrenched camp of Israel at Gilgal, the dwelling-place of the aged, the women and the children, and the head-quarters of the host during their war of conquest. Here the covenant of circumcision is renewed, the reproach of their bondage is taken away, and Israel stands in acceptance with God. Here the lamb is slain, the bread is broken, and the feast of the passover reminds them of God's past mercies, as pledge of his protection for the future. Here, too, their eyes behold the waving harvests of Canaan, they reap the fields sown by their enemies, and, enjoying the food of the Land of Promise, willingly part with the manna of their wilderness state. Here a glorious manifestation

is vouchsafed to Joshua. A strange Presence appears before him, bearing a naked sword as if for war. The hero with fearless faith walks forth to meet the stranger, and demands his position in the war between God's people and the world. The Warrior proclaims himself the head of the angelic host, and Joshua falls to earth in presence of the Son of God. He receives the direction for the taking of Jericho, the mighty city barring their path to conquest. The host is to march round and round its walls, led by the priests and the ark, to the music of the sacred trumpets, as in solemn procession. The command is obeyed to the letter. Day by day the thronged walls of Jericho witness the strange journey, until the final blast is given, the shout rends the air, the walls totter and fall, and a smoking heap alone remains to tell where once proud Jericho stood.

Explanatory and Practical Notes.

Verse 10. Encamped in Gilgal. A place on rising ground five miles from the Jordan and two from Jericho. This remained the fortified camp and head-quarters of Israel during the period of conquest, and a rallying place down to the times of David. **Kept the passover.** This was the third celebration of the passover, for during the thirty-eight years of warning it had not been observed. For the method of observance, see Exod. 12. **Fourteenth day.** Of the month Abib or Nisan, corresponding to parts of March and April. It was a recognition of God's mercy, and a pledge of fidelity, and formed an appropriate prelude to the conquest. (1) *Even in war the services of religion should not be neglected.* **Plains of Jericho.** Jericho stands at the side of a plain which slopes to the Jordan, and is overhung by the precipitous cliffs of the mountain system on the west.

11. The old corn. The word *old* is not in the text, and *corn* refers to any kind of grain. It was probably the standing wheat and barley in the fields, ready to be harvested. **On the morrow.** Which would be reckoned as the **self-same day** by the Hebrew notation, for the day began at sunset. **Unleavened cakes.** The food required for the passover, their crackers, like pilot-biscuit. **Parched corn.** Heads of new grain, half roasted in a fire; often referred to by travelers.

12. The manna. The food miraculously supplied in the wilderness. For the account of its first appearance see Exod. 16. **Ceased on the morrow.** Miracles cease when ordinary means of supply are at hand. So in the history of the Gospel the signs of the apostolic age ceased when the Church no longer was dependent on them. (2) *God's people need to develop the spirit of work as well as of faith.* **Fruit of the land.** The fields sown by God's enemies furnished food for his people. (3) *So the studies of unbelieving critics and scientists have supplied materials for power to the Gospel.*

13. Joshua was by Jericho. The word translated *by* expresses very close proximity. Joshua was reconnoitering the city near at hand. (4) *God comes only to men who are at their posts of duty.* So the appearances to Gideon while threshing wheat; to Zacharias in the temple; to the shepherds of Bethlehem. **There stood a man.** A divine Being in the form of a man. He is called "the Lord" in verse 2 of the following chapter. **With his sword drawn.** In the attitude of immediate warfare. **Joshua went unto him.** Displaying an undaunted courage, the result of his faith in God. (5) *No man need fear who is in the way of duty.* **Said unto him.** Something in the appearance of the stranger aroused Joshua's interest, and called forth his question. **Art thou for us.** There were only two sides in that war; none could be neutral, and this man must be either friend or foe. (6) *The same question comes to-day to every man.*

14. Captain of the host of the Lord. The leader of the angelic hosts; for the term "host of the Lord" is never applied to Israel, and "Lord of hosts" is a title of the Almighty. This Being was the pre-incarnate Son of God, as may be gathered from a comparison of similar appearances. **Am I now come.** To assert his supreme authority, to encourage his representative; to show the Israelites that their warfare was under divine order; and to foreshadow the destruction of their enemies. **Fell on his face.** According to the Oriental custom of obeisance. **Worship.** Not in the sense of prayer, but reverence. **What saith my Lord.** A true soldier, he awaits his commander's orders. (7) *The one who knows how to obey has learned how to command.*

15. Loose thy shoe. The Oriental shoes are loose sandals, easily slipped off, and always left outside the door of a place of worship. Where we take off our hats as a token of reverence, the Oriental removes his shoes as symbols of defilement from earthly association. **The place... is holy.** Holy because of the manifestation of God, another evidence that this Being was no angel.

1. Now Jericho. This verse is parenthetical to explain what follows. The division of chapters at this point is wrongly made. **Straitly shut up.** Jericho stood confronting the progress of Israel: a walled city at the entrance of both the principal passes to the mountain region, the one *via* Bethel, and the other *via* Jebus, or Jerusalem. It must be taken and destroyed before the land could be entered. **None went out.** The gates were barred and the walls were guarded against the besiegers. (8) "*Every carnal heart is a Jericho shut up.*"—*Bishop Hall.*

2. The Lord said. The Captain of the Lord's host, still speaking. **I have given.** God, the owner and ruler of all the earth, who rules by supreme majesty. **Into thine hand.** (9) *Whatever success men enjoy is the gift of God.* **Jericho and the king.** Despite its proud walls and its mighty warriors, Jericho was to fall before the armies of Israel, because God was on their side. But was the destruction and slaughter of the Canaanites right? It was, because: 1. Their crimes made the utter annihilation of these peoples an act of justice. 2. The salvation of the whole world depended upon Israel's being kept apart from their contaminating influence. 3. Death is not in itself an evil, and each Canaanite received his personal judgment, for good or evil, in the eternal world.

3, 4. Ye shall compass. The plan of capture is now disclosed. The army, headed by the ark and priests bearing rams' horns, was to march around the city once a day for six days, leaving the non-combatants in the camp. **Six days.** This was to test the obedience of Israel, and to make the final event more signal. **Rams' horns.** Not the straight silver trumpets used in war, (Num. 10. 2,) but the crooked trumpets used for religious worship, since this was an act, not of war, but of religion. **The seventh day.** The Jewish tradition is that this was a Sabbath, and that the walls fell just at sunset. **Seven times.** Making a continuous procession through the day.

5. The people shall shout. That was all *their* part in the destruction of the walls, but it illustrated God's way of working. (10) *Man's part in the conquest of sin is to speak out aloud God's message.* It was the shout of a victorious faith, accepting the fact on the ground of God's promises. **Wall... shall fall.** And so it was realized. The wall fell, except where the scarlet cord showed Rahab's house; the city was taken, and everything in it was destroyed as a whole offering to the Lord, the first-fruits of conquest.

HOME READINGS.

M. The plains of Jericho. Josh. 5. 10–15; 6. 1–5.
Tu. The fall of Jericho. Josh. 6. 11–27.
W. The manna in the wilderness. Exod. 16. 11–31.
Th. The spiritual warfare. Eph. 6. 10–20.
F. Conquest by the Lord. Psa. 44. 1–8.
S. Weak things mighty. 1 Cor. 1. 18–31.
S. The triumphs of faith. Heb. 11. 24–40.

GOLDEN TEXT.

By faith the walls of Jericho fell down, after they were compassed about seven days. Heb. 11. 30.

LESSON HYMN. S. M.

Hymnal, No. 588.

Soldiers of Christ, lay hold
Of faith's victorious shield;
Armed with that adamant and gold,
Be sure to win the field:

If faith surround your heart,
Satan shall be subdued;
Repelled his every fiery dart,
And quenched with Jesus' blood.

Believe that Jesus reigns;
All power to him is given:
Believe, till freed from sin's remains;
Believe yourselves to heaven.

TIME.—B. C. 1451.

PLACE.—The plains of Jordan, near Jericho.

CONNECTING LINKS.—1. The memorial stones. Josh. 4. 1–24. 2. The circumcision of the Israelites. Josh. 5. 1–9.

DOCTRINAL SUGGESTION.—The power of faith.

Monthly Temperance Meeting.—Topics: 1. The tobacco vice. 2. Personal purity in a child.

QUESTIONS FOR SENIOR STUDENTS

1. The Camp in Canaan, v. 10–12.
Where was the first camp located?
What memorial feast was observed?
What change in the food of the people was made after the passover?
Why was the supply of manna discontinued?
What was henceforth to be the sustenance of God's people?

2. The Captain of the Lord's Host, v. 13–15.
What vision greeted Joshua in Jericho?
What question did Joshua ask?
How was the question answered?
Who is meant by "Captain of the Lord's host?" Josh. 6. 2.
How did Joshua acknowledge the divinity of his visitant?
What command was laid upon the new leader?
On what occasion was a similar command given? Exod. 3. 5.

3. The City of Jericho, v. 1–5.
In what condition was Jericho at this time?
Of what victory was Joshua assured?
What duty was assigned to the people, and what to the priests?
When and how was victory to be won?

Practical Teachings.

Where does this lesson show—

1. That the gifts of God's providence are *timely* gifts?
2. That the servants of God may expect divine guidance?
3. That obedience to God's commands secures victory?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Camp in Canaan, v. 10–12.
Find on the map the place where the Israelites encamped, and the city near it.
What did they do after encamping?
What were the services of the passover? Exod. 12. 3–11.
How did this represent Christ? 1 Cor. 5. 7.
What is related about the food of the Israelites?
To what did Christ compare the manna, in John 6. 32, 35?

2. The Captain of the Lord's Host, v. 13–15.
Whom did Joshua meet before Jericho?
How did Joshua there show obedience to God? chap. 1. 9.
Who was this person whom Joshua saw?
What is he called in Heb. 2. 10?
What did he call upon Joshua to do, and why?
Who had received a similar command, and when? Exod. 3. 5.
How should we act when in the presence of God?

3. The City of Jericho, v. 1–5.
What did the Lord say about Jericho?
How was the city to be captured?
By whose power was Jericho taken?
What is said of its capture in the GOLDEN TEXT?
Who alone was spared in the city, and why? Chap. 7. 25.
What fulfillment of prophecy is found by comparing Josh. 6. 26, and 1 Kings 16. 34?
Who afterward brought a blessing to Jericho? Luke 19. 1–10.

Teachings of the Lesson.

Where does this lesson show—1. How God cares for his people? 2. How we should act while worshiping God? 3. How we may have power from God?

QUESTIONS FOR YOUNGER SCHOLARS.

What city lay beyond Jordan? **The city of Jericho.**
Why could not the Israelites enter it? **Its gates were shut against them.**
What feast did they celebrate here? **The Passover.**
Of what did they eat? **Of the bread and corn of Canaan.**
What now ceased to fall? **Manna.**
Why? **It was no longer needed.**
Whom did Joshua one day see near Jericho? **A man with a drawn sword in his hand.**
What did Joshua ask? **"Are you for or against us?"**
What was the man's reply? **"I am Captain of the host of the Lord."**
What did Joshua then see? **That this was the Lord himself.**
What did Joshua do? **He fell down and worshiped him.**
What did the Lord command him to do? **To take off his shoes, for he was on holy ground.**
What did God then tell Joshua? **That he should take the city.**
What were the people and priests told to do? **To march around the city six days.**
What took place on the seventh day? **The walls fell when the people shouted.**

Words with Little People.

What is greater than taking a city?—

To rule one's own spirit.
To return good for evil.
To turn away from the tempter.
To *obey* the Lord.

THE LESSON CATECHISM.

[For the entire school.]

1. What city was before the Israelites when they entered Canaan? **Jericho.**
2. What did God command the Israelites to do? **To march around Jericho for six days.**
3. What did they do on the seventh day? **They marched around Jericho seven times.**
4. What did they do after the last march? **They shouted with a great shout.**
5. What then took place? **The walls of Jericho fell down.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Privileges of God's Warriors.

I. A DIVINELY-GIVEN REST.
Children of Israel encamped in Gilgal. v. 10.
"Ye are not....yet come to the rest." Deut. 12. 9.
"There remaineth....a rest to the people." Heb. 4. 9.

II. A DIVINE FELLOWSHIP.
Kept the passover....at even. v. 10.
"Keep the passover unto the Lord." Deut. 16. ..
"Keep the feast....sincerity and truth." 1 Cor. 5. 8.

III. A DIVINE PROVISION.
Did eat of....corn of the land. v. 11.
"Give us this day our daily bread." Matt. 6. 11.
"The bread of God....down from heaven." John 6. 33.

IV. A DIVINE LEADERSHIP.
Captain of the host of the Lord. v. 14.
"The captain of their salvation." Heb. 2. 10.
"Looking unto Jesus....author and finisher." Heb. 12. 2.

V. A DIVINE ASSURANCE.
I have given into thine hand. v. 2.
"Deliver their kings into thine hand." Deut. 7. 24.
"The Lord of Hosts is with us." Psa. 46. 11.

VI. A DIVINE DIRECTION.
Compass the city....people shall shout. v. 3–5.
"God hath chosen the weak things." 1 Cor. 1. 27.
"My strength is made perfect in weakness." 2 Cor. 12. 9.

VII. A Divine Triumph.
Wall of the city shall fall down. v. 5.
"By faith the walls....fell down." Heb. 11. 30.
"Lifted up....shall be brought low." Isa. 2. 12.

ADDITIONAL PRACTICAL LESSONS.

The Fruits of Faith.

1. Faith leads out of the wilderness into Canaan, out of toil into rest. v. 10.
2. Faith commemorates past mercies with a renewal of vows to Him who has bestowed them. v. 10.
3. Faith finds the store-houses of its enemies ministering to its necessities. v. 11.
4. Faith beholds the ceasing of former privileges without fear, while new blessings take their place. v. 12.
5. Faith gives boldness in meeting unknown dangers, and finds them turn into safeguards. v. 13–15.
6. Faith has the assurance of victory in the face of circumstances. v. 2.
7. Faith employs means of conquest under divine direction which seem powerless to the eyes of men. v. 3–5.
8. Faith sees the powers of earth fall before the might of heaven. v. 5.

English Teacher's Notes.

"*Aller Anfang ist schwer*"—"All beginning is difficult." So the German proverb tells us. And the English proverb carries on the idea: "Well begun is half done." Most children know how important the "start" is in a race, and older people know what it means in business. To-day we have to look at the "start" of the Israelites, the beginning of that career of conquest by which the land of Canaan was subdued.

After encamping at Gilgal they had a joyful duty to perform—to celebrate the Passover, the feast of deliverance. And then the sudden stay of the manna, with which they had been fed throughout their wanderings, must have caused them vividly to realize that they were actually in their own land, the land so long promised and looked forward to. For here there was no more need of wilderness provision. Thus gladness and plenty smiled upon them at their entrance. No foe dared venture near to molest them, for when the hostile kings heard of that wonderful passage of Jordan "their heart melted, neither was there spirit left in them."

But the Israelites could not remain at peace in the plains of Jericho. They were but just inside the entrance of the land they were to possess. Nor was it an empty land that they might walk over at will, but a land to be fought for and conquered.

And at the very outset there was a difficulty. When they were invading Bashan, on the other side of Jordan, King Og had come forth out of his strong city to fight them. But the king and people of Jericho shut themselves up within their walls, "none went out and none came in." The Israelites had no military engines with them with which to batter down these walls, and, therefore, as it seemed, no possible means of taking the city. But Jericho did not bar their progress, as the Jordan had appeared to do. The inhabitants were too much terrified to attempt any conflict with them. Might they not, then, pass the city by and proceed further into the country?

Certainly not. Such a course would have been (1) unworthy of God's people. Had Jericho been left standing in its strength what a triumph it would have been to the heathen. "After all," they would have said, "there seems to be a limit to the power of Israel's God; they cannot trust him for every thing; they dare not attack our defenses. Again, it would have been (2) disastrous in the extreme. The people of the land would have quickly regained their courage after such a confession of weakness on the part of Israel. There would have been enemies in the rear as well as enemies before. And (3) it was not God's plan for them. Every portion of the land was to be subjugated, and they had had the express command "not to be affrighted." Deut. 7. 21.

So we presently find Joshua "by Jericho," evidently come out to reconnoiter the city, and, perhaps, it may be, under the very shadow of those walls, to cast the burden of the enterprise upon his God. And there was given to Israel a leader and a way out of the difficulty.

A Leader.—To Joshua's question, "Art thou for us or our adversaries?" the warrior with the drawn sword answered, "Nay." He was not come as an auxiliary to either party. Where he came he must command. The Lord, who had once spoken to Moses out of the burning bush, had now come to Joshua on the plains of Jericho to show him

The way out of the difficulty.—The story of the Israelites' march round and round Jericho is a familiar one. The point to be noted is this—by what means were the walls of Jericho to be destroyed? They must fall by the power of God, but faith was to be the means used. The marching could effect nothing, the blast of the trumpet could effect nothing, the shout of the people could effect nothing, but the faith which found expression in these—especially in that triumphant shout beneath the yet unshaken walls—should effect every thing. So we are expressly told in the Golden Text, "By faith the walls of Jericho fell down."

That is how the Israelites made their first start in the conquest of Canaan. That is how they overcame the difficulty at the commencement. That is how they well began their task. They began obediently and boldly; they began with the Lord for their leader; they began with faith in his word.

Here is a lesson for young Christians starting in the Lord's service on the battle against evil. They start, like Israel, from the joy of deliverance, and the assurance of supply, but they start on actual warfare, and may be confronted at the very beginning by difficulties—habits which they know not how to give up, duties which they cannot see their way to perform. Shall any one of these be passed over for a time, and left until by and by? Such a course is unworthy of their calling, disastrous to their future career, and in direct neglect of God's commands. Whatever the difficulty is, let it be faced at once, and let the start be made under Christ as leader, and with faith in him. Twice in Scripture do we find compared to the taking of a city what are perhaps but ordinary, every-day difficulties.

Is the difficulty in ourselves? "He that is slow to anger is better than he that is mighty, and he that ruleth his spirit than he that taketh a city." Prov. 16. 32. Does the difficulty lie with others? "A brother offended is harder to be won than a strong city;" and again, "The rich man's wealth is his strong city, and as an high wall his own conceit." Prov. 18. 11, 19. These strong cities, and all others that stand in the way of God's promises, shall be given into the hand of the obedient and trusting servant.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin with a word-picture of the scene: 1.) Camp; 2.) City; 3. River behind, and mountains beyond.... Notice the preparation for conquest, taking the story as an illustration of spiritual warfare: 1.) Encampment—taking possession; 2.) Consecration—renewal of covenant in circumcision, v. 2–9; 3.) Strength from the food of Canaan—an illustration of God's supply of grace; 4.) Manifestation of the great Captain's presence; 5.) Method of conquest....Show how this lesson presents Christ: 1.) As pre-existent before his life on the earth; 2.) As divine; As having an interest in the success of his kingdom; 4.) As having authority over all; 5.) As omnipotent, possessing power as well as authority....The lesson exhibits the fruits of faith. (See Additional Practical Lessons and Golden Text.)....Tell the story of Jericho's after history: 1.) The salvation of Rahab; 2.) The rebuilding of Hiel. 1 Kings 16. 34; 3.) The miracles of Elisha. 2 Kings 2; 4.) The healing of Bartimeus and salvation of Zaccheus. Luke 18 and 19....In the *Lesson Commentary* may be found a valuable note on the destruction of the Canaanites by Arnold of Rugby....ILLUSTRATIONS. On ver. 10: Notice in the Bible accounts of seven passovers: 1.) In Egypt; 2.) At Sinai; 3.) At Gilgal; 4.) Hezekiah's; 5.) Josiah's; 6.) Ezra's; 7.) Christ's before his death. ....On ver. 11: Infidel learning and science often become tributary to the Gospel of Christ, as the studies of Rationalists are serviceable to believing writers.... On vers. 13–15: Notice the appearances of Christ before his incarnation—to Abraham, Jacob (at Jabbok,) Isaiah, etc....When the pilot comes on board, the captain gives up his command; when the commander-in-chief is present, the general awaits his orders....Vers. 1–5: The conquest of the heathen world, begun by twelve apostles, with no other weapon than the word of the Gospel, is illustrated by the fall of Jericho.

References. FOSTER'S ILLUSTRATIONS. Chap. 6, Ver. 1–5: Poetical, 3576, 3578. Ver. 13: Prose, 4122, 6493, 7924. Ver. 13–15: Prose. 7174; Poetical, 1634. Ver. 15: 3652; Prose, 4172, 6207. Ver. 2–5: Prose, 12164, 2140. Ver. 4: 4161....FREEMAN'S HAND-BOOK. Ver. 15: Shoes removed, 107. Ver. 5, (Chap. 6:) The horn, 365, 447.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Faith Leads to Obedience.* To be taught: 1.) That faith does not hide difficulties; 2.) That faith keeps us looking out for God; 3.) That faith makes us do just as God tells us to do.

1. To what land were the Israelites now come? Recall the troubles they had met in getting there. Perhaps they thought all trouble was ended now, but they were mistaken. Here was a great city full of enemies shut up against them. Teach that when we begin to have faith in Jesus we often begin to see new enemies near us. Describe Jericho, the "city of palms," its beautiful situation, its rich temple, its great walls and gates. But, alas! the people in this city were idol worshipers! God told Joshua that this idol city must be taken for him! God has work for all his soldiers to do. Faith in God brings us where we can see the work.

2. What does a captain do when he is getting ready for a battle? Lays his plans, and if he is a Christian captain, asks guidance of God. Tell of Washington praying before a battle. So, Joshua, alone near the city, saw the Lord. He was looking for him, no doubt had been speaking to him, and here he was to tell his servant Joshua what to do, and how to do it. Describe the interview, and teach that the taking of the city was God's work, and Joshua's part in it was to obey. Teach that in any good work our part is to look out for God, hear what he says, and obey him. Teach the lesson of dependence upon God by Joshua's example. Though he had so great an army at his command, yet he looked to God for wisdom and strength.

3. Tell the strange way which God took to tear down the walls of the city. Describe the march, continued day after day, the scorn of unbelievers, etc., and finally the glorious result. Teach that God threw down the walls. Make outline of stone wall on the board, teaching that God's enemy and ours is trying to build a wall between our hearts and God. Speak of some of the naughty things children are tempted to do, and show that each one makes a stone in the wall. How shall it be overthrown? "By faith," in whom? When? Where? Close with prayer asking faith in Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.

The trumpets proclaim a victory, for Jericho has fallen. This diagram is designed to teach that the Israelites had greater cause for rejoicing than for the mere fact that a mighty city had fallen. The best of all was that God was with them. As Captain of the Lord's host was he come. Thus do we have cause to rejoice also, for *the best of all is*, GOD IS WITH US, and he giveth us the victory.

NOTE. If your blackboard is large enough you can represent the ruins of Jericho at the bottom, and write the name of that city on the fallen stones.

IF GOD BE FOR US WHO CAN BE AGAINST US?

Lesson Word-Pictures.

Look across that great plain, fair as a garden, through which Jordan rolled its long wave of life that here seemed to spread out, taking form in the grain-fields undulating in the wind, in the palm branches that rose and fell, in the flowers that nodded. Upon this plain fell the benediction of the mountains in their long shadows. Amid this fertility, in the tents of Israel, with their blood-sprinkled door-ways, little groups kept passover. With loins girded, with sandals on their feet, with staves in their hands, like men in haste, men about to go on a long journey, they remembered the dark night when the hosts of Israel tramped hurriedly out of Egypt. That passover season, they witnessed the fertility of the land. So boundless that fertility, and yet no rocky land since leaving Egypt was so barren! Where was the manna? No food from God like hoar-frost whitening the ground! Little groups of manna-gatherers may have been here and there, curiously looking down, wondering, wondering, yet finding not! "It may come to-morrow!" did some one say? The morrow came, but that marvel whitening Israel's path for forty years had ceased. Lo, in its place that other marvel just as great, the wide harvest-plain rustling with grain. But how take Jericho, that

stronghold in the harvest-plain? Perhaps Joshua was looking at its stout walls despairingly, when lo, there flashed before him that form of flame, a "sword drawn in his hand," the great "Captain of the host of the Lord!" With loosened sandal, with bowed face, Joshua is listening to the angel. Jericho to be assaulted, its wall to "fall down flat!" How? Look at it, its sealed gates, its defiant towers. How batter them down? That column filing out of Israel's tents, they to begin the assault? There go the seven priests blowing the seven trumpets of rams' horns. Behind them, as the strange ark, hidden under its blue veil, and borne by white-robed priests. And then comes the long, silent host of Israel's warriors. But who goes before? Does any one see, does Jericho discover, who may lead them? O that veiled form of flame, the great Captain of God's host, who with drawn sword leads on the columns noiseless as the air before it is stirred into the tornado. They encircle the city. Now will they make the assault? No, they retreat to their tents. How Jericho, that watched it all from the walls must have first trembled, then wondered, and finally laughed! What cared they for Joshua's vision? The second day there is that circle of horns, priests, ark, and stern, silent, armed men, a harmless girdle of display about Jericho. Did Jericho mock as well as laugh, crying, "Push the walls over with your rams' horns?" Still round and round, round and round, day after day, went Israel's dumb host. The seventh day came. Did they know about battering-rams and now bring these? No, only that same strange procession, as before, encircles Jericho, going round and round seven times, and then halts and faces Jericho. Suddenly, that great host, silent for seven days, shouts. In waves of sound, that shout sweeps toward the city. And then Jericho sees the walls tremble! They totter! They reel! With a mighty crash the walls fall down flat, and Jericho is taken! The shout of faith battered down the haughty walls.

B.C. 1451.] LESSON IV. ISRAEL DEFEATED AT AI. [July 22.

Josh. 7. 10-26. [*Commit to memory verses* 10-12.]

10 And the LORD said unto Josh'u-a, Get thee up; wherefore liest thou thus upon thy face?

11 Is'ra-el hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

12 Therefore the children of Is'ra-el could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the LORD God of Is'ra-el, *There is* an accursed thing in the midst of thee, O Is'ra-el: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof;* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Is'ra-el.

16 So Josh'u-a rose up early in the morning, and brought Is'ra-el by their tribes; and the tribe of Ju'dah was taken:

17 And he brought the family of Ju'dah; and he took the family of the Zar'hites: and he brought the family of the Zar'hites man by man; and Zab'di was taken:

18 And he brought his household man by man; and A'chan, the son of Car'mi, the son of Zab'di, the son of Ze'rah, of the tribe of Ju'dah, was taken.

19 And Josh'u-a said unto A'chan, My son, give, I pray thee, glory to the LORD God of Is'ra-el, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And A'chan answered Josh'u-a, and said, Indeed I have sinned against the LORD God of Is'ra-el, and thus and thus have I done:

21 When I saw among the spoils a goodly Bab'y-lo'nish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Josh'u-a sent messengers, and they ran unto the tent; and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Josh'u-a, and unto all the children of Is'ra-el, and laid them out before the LORD.

24 And Josh'u-a, and all Is'ra-el with him, took A'chan the son of Ze'rah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of A'chor.

25 And Josh'u-a said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Is'ra-el stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of A'chor, unto this day.

General Statement.

The first objective point of the Israelites is Shechem, in the center of the land, where they are to hold a solemn service of gratitude and consecration. But in their path stands the city of Ai, which threatens their journey and would endanger their rear. Joshua sends a small body of men to capture the city, but to his surprise and shame they are put to flight, and a number are slain. The commander falls down before the tabernacle, and there learns that the cause of failure lies in a breach of the ban pronounced against Jericho, for which all the nation must suffer until the guilty person shall be cut off. On the next day a solemn service takes place. The twelve tribes are summoned by their elders, and the one to which the transgressor belongs is pointed out. Then the clans of that tribe are summoned, and among them one is chosen. The families of that clan are called, and one is marked out, until at last one trembling, pale, and horror-smitten man is reached by the lot, and Achan, the son of Carmi, stands revealed. In the destruction of Jericho, while roaming through some mansion, he beheld a gayly-colored mantle of Babylon, and a mass of treasure. Lust seized him; he took that which had been devoted to God, and hid it in the earth under his tent. There it is found, and with it the unhappy sinner, his family, and all his possessions are brought together outside the camp to a lonely valley. Here a terrible penalty is inflicted, according to the stern usage of the East, bringing the same destruction upon the transgressor and his children, and blotting out from the lists of Israel the devoted family. The curse is thus removed, and Israel may again enter upon the path of conquest.

Explanatory and Practical Notes.

Verse 10. The Lord said. Probably from out the tabernacle, before which Joshua and the elders were lying prostrate after the defeat at Ai. **Get thee up.** This is not a rebuke to Joshua for his supplication, but an intimation that the sorrow has lasted long enough, and now the prayer is heard, the answer given, and the action of Israel is expected.

11. Israel hath sinned. One man only had done the deed, but the nation was a unit, and all were held responsible until they had formally separated themselves from the sinner. **Transgressed my covenant.** Broken the conditions of the covenant or agreement between God and his people, which on their side required obedience to God. **Accursed thing.** Rather, "the devoted thing," the spoil of Jericho, which had been devoted or consecrated to the Lord. **Stolen.** Robbed God of his property. **Dissembled.** Added

lying to robbery, and hidden their crime instead of confessing it. **Among their own.** Dealt with God's property as though it were their own. (1) *See how different are man's view and God's view of sin.* (2) *See how one sin involves many sins.* (3) *See how the innocent must suffer for the guilty.*

12. Therefore....could not stand. It was necessary that Israel should learn that there is a law of relation in righteousness and sinfulness, so that one brings success and the other failure. One defeat was a small price to pay for such precious knowledge. **They were accursed.** By taking the things devoted to destruction they became themselves devoted to the same fate. **Destroy the accursed.** The nation's safety demanded the excision of the guilty member, or all must suffer with it. (4) *Sin is weakness, and godliness is power.* (5) *They who will not punish crime in society must themselves bear its penalty.* (6) *God and guilt cannot dwell together in the same heart.*

13, 14. Sanctify the people. By certain forms of purification and worship, preparatory to a religious service. **Until ye take away.** The burden of the detection was to rest upon Israel, and all must make common cause against the guilty party. **According to your tribes.** Perhaps the warning was thus given and the process announced, that the guilty man might have opportunity for repentance and confession.

15. He that is taken. There was no doubt that he would be taken. **He and all that he hath.** Thus recognizing the unity of the family, and its responsibility for its individual members. **Folly in Israel.** An expression especially used of such sins as sullied the honor of Israel as the people of God. (7) *All sin is folly and stupidity.*

16, 17, 18. By their tribes. Each tribe being represented by its head, the representative of its senior branch. **Judah was taken.** It may have been by lot, or by the voice of God from the sanctuary. **Family of Judah.** The heads of the several clans forming the tribe. **Zarhites.** The descendants of Zerah. **Man by man.** Each man representing a different house in the clan of related families. **Zabdi.** Not an individual then living, but a house named after him as its ancestral head. **His household.** The various families composing it. **Achan.** His ancestry is here given in brief, as there were about twelve generations between him and Jacob. (8) *See how the eye of God searches out the individual sinner among the mass of men.*

19. My son. "Though Joshua must *act* as a magistrate, he *felt* as a father."—*M. Henry.* **Glory to the Lord.** God would be glorified by the sinner's confession that the divine eye, singling him out in so signal a manner, had made no mistake. **Confession.** That he might receive forgiveness from God, though justly suffering for his crime. **Tell me now.** To Joshua, who stood as God's representative before the people. (9) *Tenderness of manner well becomes those who have stern duties to perform.* (10) *God will be glorified when his omniscience and justice are made known in the judgment-day to all the world.*

20, 21. I have sinned. It was a full confession, but too late, and under pressure of discovery, when confession was of little avail. **Against the Lord.** The wrong was especially against God, since it was taking what belonged to God. **I saw.** The four stages of the crime are expressed by the words, "saw, coveted, took, hid." **Babylonish garment.** Jericho lay on the line of travel and commerce sometimes taken by caravans between Babylon and Egypt, the two great lands of that age. Robes of various colors were made in Babylon, and ornamented with needle-work. **Shekels of silver.** The shekel was a weight long before it was a coin, and this amount would weigh one hundred ounces troy, and be worth about $125, though at that time having ten times its present purchasing power. **Wedge of gold.** "Tongue of gold," worth $500. **Coveted.** He allowed the desire for possession to overcome his scruples, and he took that which belonged to God. **Silver under.** The gold was wrapped in the garment, and the silver placed underneath it, in the ground under Achan's tent. (11) *How dangerous it is to look with covetous desire upon the things of another!*

22, 23, 24. Messengers....ran. Not only showing prompt obedience, but eager to remove the guilt from the nation. **Out before the Lord.** Before the tabernacle where God dwelt among his people. **Look ....his sons and his daughters.** According to the earliest customs of Oriental government, (and to a large degree even until the present time in the East,) the family was so thoroughly identified with its head as to suffer punishment with it. Hard as this was, it would have a good effect in making members of a family watchful over each other, lest all should perish by the crime of one. Customs which seem to us severe were needed to subdue and regulate the wild passions of the early times. **All that he had.** His property was to be destroyed that none might reap a benefit by his crime. **Valley of Achor.** "Trouble," a name given to it on that occasion, and long remembered. Hosea 2. 15.

25. Troubled us. Achan's name suggested the word *achar*, "trouble." **Stoned him.** And his family as well; severe penalty, but needed surgery, and doubtless preventing many crimes afterward. We are to remember also that their fate in the other world is independent of their sufferings in this, and they may have been saved, though slain in consequence of crime. **Burned them.** They killed them with stones, then burned their bodies, and over their ashes raised a cairn or stone-heap as a memorial.

26. The Lord turned. Because the people, by punishing the sinner, had turned from their own way. **Valley of Achor.** From the word *achar*, "trouble," used by Joshua, and sounding like the sinner's name, Achan. Some have supposed this valley to be what is known as the *Wady Kelt.* Reasons for this penalty may be given as: 1. It was the first crime of its class. 2. It was flagrant and sacrilegious. 3. It ignored God's majesty as the head of the nation. 4. If unpunished it would have turned the whole warfare into a raid for plunder, and prevented the high mission of Israel from accomplishment.

HOME READINGS.

M. Israel defeated at Ai. Josh. 7. 10–26.
Tu. The cause of the defeat. Josh. 7. 1–10.
W. The taking of Ai. Josh. 8. 10–22.
Th. The covetousness of Ahab. 1 Kings 21. 1–20.
F. The covetousness of Ananias. Acts 5. 1–11.
S. Warning against covetousness. Luke 12. 13–29.
S. The omniscience of God. Psa. 139. 1–12.

GOLDEN TEXT.

Be sure your sin will find you out. Num. 32. 23.

LESSON HYMN. C. M.

Hymnal, No. 596.

O it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart!

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad;

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

TIME.—B. C. 1451.

PLACE.—The camp of Israel at Gilgal, and the valley of Achor near it.

CONNECTING LINKS.—1. The capture and destruction of Jericho. Josh. 6. 6–27. 2. The defeat at Ai. Josh. 7. 1–9.

DOCTRINAL SUGGESTION—The general judgment.

QUESTIONS FOR SENIOR STUDENTS.

[Read carefully the first nine verses of the chapter, and see where Ai was located on the map.]

1. The Failure at Ai, v. 10–15.

What sin did God charge against Joshua?

What charge did he make against the Israelites?

What had their disobedience brought upon them?

What sore disaster threatened them?

How alone could they appease God's anger?

What directions were given for discovering the offender?

What punishment was decreed the offender?

2. The Sin of Achan, v. 16–23.
Whom did the Lord point out as the sinner?
What did Joshua exhort him to do?
What confession did Achan make?
Where was the spoil hidden?
What public exposure of it was made?

3. The Valley of Achor, v. 24–26.
What did Joshua condemn?
By whom was the punishment ordered? Deut. 17. 5,
Why was the place called Achor?

Practical Teachings.

Where are we shown—

1. The danger of indulging covetous desires?
2. The sure discovery of secret sins?
3. That secret sin robs the church of its power?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

[Read carefully the first nine verses of the chapter, and see where Ai was located on the map.]

1. The Failure at Ai, v. 10–15.
How did the Israelites fail at Ai?
Why was their failure at that time especially dangerous to them?
What act and by whom caused their failure?
What did Joshua do after he heard of it?
What did God say was the cause of the failure?
Why should all the people suffer when but one had sinned?
What did God command Joshua to do?
How does verse 13 show the need of purity among God's people?

2. The Sin of Achan, v. 16–23.
In what way was the sin discovered?
How did Joshua show his love for this sinner?
What was the sinner's confession?
What three steps in sin do we find in verse 21?
Against what sin of Achan are we warned in Luke 12. 15?
What is it to covet?
Repeat the tenth commandment.

3. The Valley of Achor, v. 25, 26.
Tell what took place in this valley?
Why could not Achan's sin be pardoned by Joshua?
Who were harmed by Achan's sin besides the sinner?
Why was the name "Achor" given to this place?
In how many ways did Achan's sin find him out?
By whose death is the Lord's anger turned from repenting sinners now? Rom. 5. 8.

Teachings of the Lesson.

Where do we learn in this lesson—1. That sin begins in the heart? 2. That sin harms others besides the sinner? 3. That sin is followed by punishment?

QUESTIONS FOR YOUNGER SCHOLARS.

What trouble came upon the Israelites? **The Lord forsook them.**
What did Joshua ask of the Lord? **The cause of his anger.**
How did God answer? **"Israel has sinned against me."**
What did he tell Joshua to do? **To find out the sinner.**
How could Joshua do this? **The Lord helped him.**
Who was the guilty one? **Achan, of the tribe of Judah.**
What did Joshua urge him to do? **To confess his sin.**
What did Achan confess? **That he had coveted and stolen.**
How had he concealed the treasure from the Israelites? **By hiding it in the ground.** [Repeat GOLDEN TEXT.]
What command did Joshua give? **That the treasure be brought to him.**
What did he do with it? **Showed it to the people and to the Lord.**
To what valley was Achan taken? **To the valley of Achor.**
How was he punished there? **He was stoned to death.**
What always follows disobedience? **Suffering.**
What proves God's love to us? **He will not let sin be covered.**

Words with Little People.

We may be sure—
That sin cannot be covered.
That God is good in bringing it to light.
That he punishes sin in love.
That he forgives sin when we repent and turn away from it.

THE LESSON CATECHISM.

[For the entire school.]

1. Why were the Israelites defeated at Ai? **Because of Achan's sin.**
2. What sin did Achan commit? **He took what belonged to God.**
3. With what did his sin begin? **With covetousness.**
4. How was his sin discovered? **By revelation from God.**
5. How was it punished? **He and all his were slain.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

"Your Sin will Find You Out."

I. IN GOD'S KNOWLEDGE.
Israel hath sinned....also transgressed. v. 11.
"If I sin, then thou markest me." Job 10. 14.
"God hath remembered her iniquities." Rev. 18. 5.

II. IN INFLUENCE UPON CONDUCT.
Therefore....could not stand before....enemies. v. 12.
"Delivered....hands of spoilers." Judges 2. 14.
"Wicked flee....righteous are bold." Psa. 28. 1.

III. IN SEPARATION FROM GOD.
Neither will I be with you. v. 12.
"Iniquities....separated....your God." Isa. 59. 2.
"Alienated and enemies....by wicked works." Col. 1. 21.

IV. IN DISCOVERY.
Achan....was taken. v. 18.
"Our secret sins in the light." Psa. 90. 8.
"Evil pursueth sinners." Prov. 13. 21.

V. IN HARM TO OTHERS.
His sons and his daughters. v. 24.
"Iniquity of the fathers upon....children." Exod. 20. 5.
"Seed of evil doers....never be renowned." Isa. 14. 20.

VI. IN PENALTY.
Stoned him....burned them. v. 25.
"I will recompense their iniquity." Jer. 16. 18.
"The wages of sin *is* death." Rom. 6. 23.

VII. IN MEMORIES.
Name....called, The valley of Achor. v. 26.
"Valley of Achor... a door of hope." Hos. 2. 15.
"The name of the wicked shall rot." Prov. 10. 7.

ADDITIONAL PRACTICAL LESSONS.

Sin among God's People.

1. Sin in the household of God is a violation of the covenant with God, and breaks the bond of promise. v. 11.
2. Sin among God's people causes weakness in contest with the world, and robs the Church of its power among men. v. 12.
3. Sin among God's people alienates God, and turns him from a friend to an enemy. v. 12.
4. Sin among God's people is to be put away faithfully, even to the destruction of the offender. v. 12, 13.
5. Sin among God's people is not dealt with more leniently, but more severely than sin in the world. v. 15.
6. Sin among God's people demands the united action of all members for its discovery and punishment. v. 14–18.
7. Sin among God's people is to be confessed that it may be put away. v. 20, 21.
8. Sin among God's people proceeds from love of the world and its interests. v. 21.

English Teacher's Notes.

I have been for some time in the habit of writing with a stylographic pen, and find it far more convenient than an ordinary one, which must constantly be dipped in ink. But now and then the pen will not run smoothly, perhaps will not mark at all. What is the reason? Some little thing has been forgotten in the filling; thick ink has been allowed to get in and choke the passage, or something else has been allowed to get wrong. It has mostly happened through some fault of my own, though I may not have noticed it at the time. A friend of mine uses an electric battery, which has answered well ever since she had it. Another, who formerly used a similar one, found it very troublesome. What has made the difference? I have no doubt that in the former case every attention has been paid to the most minute directions given for using the battery, and probably in the other case something—it may be but a slight matter—was neglected. We cannot wonder if a machine of any kind will not work well when the directions of the maker are neglected in any particular. The matter may appear but a trifling one, but the success of the whole thing may depend on its observance. It is the same with a piece of needle-work. A few stitches put wrong may spoil the design, and a flaw, however slight, in the material used may render it altogether useless.

In the lesson for to-day we see an enterprise failing and a great disaster occasioned by what might, from our point of view, appear a trifling matter. We see the same warriors who had taken and destroyed Jericho put to flight by the men of a town far inferior in strength, the hosts of Jehovah discomfited by the heathen, the men who had gone out in bold confidence returning terrified and discouraged. What was the cause? One man among the thousands of Israel had taken spoil from Jericho, had hidden away and kept for himself a "Babylonish garment," a wedge of gold, and some silver pieces. Had we been left to judge for ourselves we should hardly have reckoned this act as sufficient to bring down defeat upon the nation; yet it actually did so, and not by any arbitrary disposal of events, but by a natural and sure sequence.

For in that act an express command of God had been set aside. All Israel heard the directions given concerning the spoil of Jericho—the silver, gold, and other metals to be consecrated to the service of God, and all the rest to be destroyed. But one man set that command at defiance. He may have quieted his conscience by some such thoughts as these—that it was a pity to destroy that "goodly" garment, that he was but sparing and taking one out of many, that a little of the silver and gold would never be missed out of the rich supply, that there they were right in his way, just as though intended for him, etc.; and no doubt, also, he deceived himself with the idea that no harm could come of it, and he would never be found out. But what was the effect?

Therefore the Lord's blessing could no longer rest upon Israel. We should not expect an earthly monarch to remain in a place where any thing insulting to him was suffered to stay. Nor, if we desired the company of a friend, should we harbor any thing we knew to be offensive to him. It was the glory of Israel that the Lord was in the midst of them, but when his command was set at naught, and the "accursed thing" harbored among them, his sensible presence must be withdrawn, and they had to hear the warning, "Neither will I be with you any more, except ye destroy the accursed thing from among you." But how did they become aware that he had withdrawn himself?

This was manifested by their defeat and loss. They had not done wrong in going boldly forward; they had not done wrong in attacking Ai, and yet the Lord left them to their own unaided strength, which proved to be utter weakness. The cause came out. The sin which Achan thought he had buried in the darkness of night had wrought out its effects in the full light of day. And then the secret cause was traced out, and he, with those who had aided in his wicked deed, shared in the doom that came on every thing pronounced "accursed." See Deut. 7. 26.

From this we may draw two special lessons:

1. That to be successful soldiers of Christ we must have his presence with us. The position may be advantageous, the weapons ready to hand, the courage high and unshrinking: but these things will not give the victory. Our own strength is sufficient for the conflict, as has been proved over and over again. We need the Lord to be our strength.

2. That if we would have the Lord's presence we must see that we harbor no known sin. As soon may we expect day to dwell with night as think that the Lord will sensibly dwell where his commands are slighted, and where that is harbored which he has pronounced accursed. 1 John 2. 16, 17. There are many habits of ordinary life, of word, of tone, of walk, which are not of God, but of the world. They may appear trifling, but may be just the very cause of failure and defeat, and the only remedy is to cut them off unsparingly.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map, showing the Jordan valley, Gilgal, Jericho, Bethel, Ai....Relate or draw out of the class the story of the repulse at Ai....The cause of the defeat—sin....Show the circumstances of the crime....Why was the crime so great?....What were the consequences for evil of this sin? (See Analytical and Biblical Outline.)....Lessons concerning sin among God's people. (See Additional Practical Lessons.)....Show especially in this lesson, and illustrate from life, how sin harms others besides the sinner: 1.) It delayed the progress of God's cause; 2.) It caused the loss of innocent lives; 3.) It brought shame on God's people; 4.) It resulted in suffering for many....Why were Achan's family included in the punishment, and what does the fact illustrate?....Show the benefits that resulted from this severe dealing....How may we escape the punishment of *our* sins?....ILLUSTRATIONS. On vers. 10, 11: The drunkard's wife and family suffer more than the drunkard; the defaulter brings ruin to innocent people; society as a body pays the penalty for having a criminal class....On ver. 12: Contrast Napoleon's maxim, "Providence favors the strongest battalions," with

Cromwell's, "Trust in God, but keep your powder dry."....On ver. 12: The Church's power is its purity: like a telescope, which is ruined if its lens have a flaw; a rifle, which is useless if its barrel be bent; a sword, which fails because of flaw in its steel....On ver. 13: A poisoned hand or foot must be cut off when its virus threatens the whole body....On vers. 14–18: See the tribe organization of Arabs for illustrations of the method in discovery of Achan... On ver. 21: In the reign of Nero, a senator, Florus, asked another senator, Agrippinus, whether he ought to obey an iniquitous command of the emperor. "You had better do it," answered Agrippinus. "Why, then, do *you* not obey it?" asked Florus. "Because," answered Agrippinus, "I do not deliberate about it."

References. FOSTER'S ILLUSTRATIONS. Ver. 10–12: Prose, 8550. Ver. 11: Prose, 3531, 4172, 5325, 5330. Ver. 15: Prose, 5345. Ver. 20: Prose, 6145. 7394. Ver. 21: Prose, 3424, 7603, 12295. Ver. 24: Prose, 11923. Ver. 24–26: Poetical, 1526; Prose, 11711....FREEMAN. Ver. 6: Embroidered garments, 229; hidden treasure, 667. Ver. 26: Stone-heaps, 217.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHTS. *God brings sin to light.*

GOD'S COMMAND.

Show something made of gold, a precious stone, a piece of rich stuff, and by a few questions bring out the fact that all these things belong to God. Speak of the valuable things in Jericho, and God's command that the Israelites should use none of these things for themselves, but that all should be given back to him. Teach that God wants the whole heart, and is not willing that things should crowd him out. Make a heart on the board, and print in it, "Love of Praise, of Dress, of Pleasure," and show that the heart which God wants to see has only "Love of God" in it.

MAN'S DISOBEDIENCE.

One man heard God's command, and disobeyed it. His name was Achan. He thought, "God will not know if I take this gold and silver and hide it away." How foolish to try to hide any thing from God! God saw the thought in Achan's heart; he saw the hand put out to take the gold; he saw the hole dug in which to hide the treasure. What was back of all these evil acts? Show cut, and teach that it was the serpent of unbelief that had been hiding in Achan's heart, perhaps a long time. A serpent does no harm when it is creeping through the grass, but when it lifts its head and bites, then the wound is made. But it was a serpent when it seemed to be harmless, and so unbelief is always sin, no matter how quiet and respectable it may seem to be.

THE CONSEQUENCES.

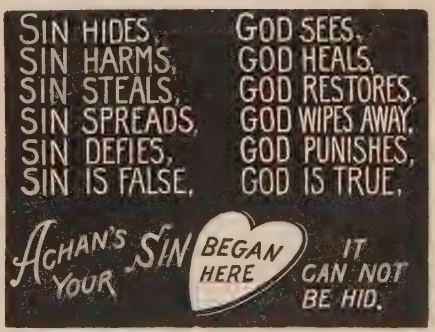
Tell what trouble came upon all the Israelites through this one sinful act. Show a little bundle of twigs bound together, and ask the children if the whole bundle would not burn if one twig were set on fire. Teach that we are so bound together that one cannot sin without hurting others. Tell how Achan's sin was brought to light, and the punishment that followed, teaching that the kindest thing God can do is to bring sin out into the light so that we may see what a dreadful thing it is. Print the name of the place where Achan was stoned, and tell its meaning, "Achor—Trouble," and tell that one of the prophets calls the valley of Achor the "Door of hope." There is no hope for a sinner until he confesses, and the sin is killed.

Lesson Word-Pictures.

How great a change! One day, the Canaanites run before Israel; another day, thousands of God's people flee from the idolaters! Just a shout had broken down Jericho's walls, but now a sword is weaker than a shout, and before the men of little Ai how Jericho's great conquerors run! And then that other sight of sorrow for the slain, and shame for the dishonored, and anxiety for the future! Israel's leader and Israel's elders with rent clothes prostrate before the ark of the Lord until even, dust upon their bowed heads! Some one hath sinned. Let all Israel assemble, and the guilty soul be sifted out. And now among those dense, agitated masses, somewhere the culprit is hiding. Who is it? Who goes with a drooping head and flushed face, and skulks behind his neighbor? Does he say, "Nobody saw my sin, and they can't find me now?" How timidly, anxiously, slyly he peers over his neighbor's shoulders! Any body looking that way for him? The solemn process of sifting and separating begins. What is the result of the lots? How he listens to hear the name of the tribe? Hark! "Judah!" It is *his* tribe. He trembles. They are now taking the name of the family. Hark! "The Zarhites." *His* family. They take the households and separate one. What name? Hark! "Zabdi," his grandfather is taken! It seems now as if some sharp eye were looking about for the offender, and any moment he expects it to look through the man before him and see him. And what son of Zabdi is taken? Carmi, the offender's father! And what son of Carmi? That great eye is searching closer. And now all eyes seem to be on him, and all tongues seem to be shouting *his* name, "Achan!" He feels so guilty! As if he were the only sinner in the universe, every body else a judge, and the universe has come to try him. No hiding now! He tells the story of his sin, of the place where he concealed his spoils. They hurry to his tent, they dig into the earth, and out of the ground flash the proofs of Achan's sin!

Blackboard.

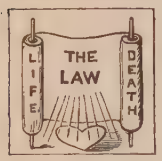
BY J. B. PHIPPS, ESQ.



SUGGESTION. Before the school assembles write the evil of sin on one part of the board, and opposite it write the power of God, as shown above, in answer to questions during the review. EXAMPLE. *What does sin do?* It hides, conceals, is afraid, as in the case of Achan. *What does God do?* He sees. No thing can be concealed from him. Again, *What does sin do?* It harms not only the sinner but others, as in the lesson of to-day. *What can God do?* He can heal the wounded spirit if it will come to him. And so down to the conclusion, when the application is made. If you have sin in the heart, God sees it.

B. C. 1451.] LESSON V. READING OF THE LAW. [July 29.

Josh. 8. 30-35. [*Commit to memory verses* 33–35.]



30 Then Josh'u-a built an altar unto the LORD God of Is'ra-el in mount E'bal,

31 As Mo'ses the servant of the LORD commanded the children of Is'ra-el, as it is written in the book of the law of Mo'ses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Mo'ses, which he wrote in the presence of the children of Is'ra-el.

33 And all Is'ra-el, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Le'vites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Ger'i-zim, and half of them over against mount E'bal; as Mo'ses the servant of the LORD had commanded before, that they should bless the people of Is'ra-el.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Mo'ses commanded, which Josh'u-a read not before all the congregation of Is'ra-el, with the women, and the little ones, and the strangers that were conversant among them.

General Statement.

The first campaign of the Israelites in Canaan was not for conquest, but to open a safe road to the center of the land for a religious service. Jericho and Ai, once standing in their path, are now removed, and the way is clear to the twin mountains at Shechem. Here the whole encampment is removed in a body from Gilgal, a journey of thirty miles. They pass the smoking ruins of Ai, and the ancient sanctuary of Bethel, where they recall their great forefather's vision. They pause for a refreshing drink from Jacob's well, acquainted with its past, but ignorant of its more wonderful future. They gather in the vale of Shechem, perhaps over the moss-grown ruins of the Hivite city destroyed by Jacob's sons centuries before, and not as yet rebuilt. Here they formally consecrate the land, conquered already by faith, to the service of Israel's God. The altar, plain and rude, rises on the brow of Ebal, and by the sprinkled blood the place of the curse is already made a place of blessing. Beside the altar stand pillars of stone, smoothed over with plaster, on which the Levites engrave the law of God, as the principles upon which henceforth the land of Canaan is to be ruled. Earnestly do the people watch the sentences as they rise from the graver's touch, and they recall the venerable form of the lawgiver who last read to them those same solemn words on the plains of Moab. Now a silence sweeps across the assembly as Joshua rises and proclaims the reading of the law to begin. On each side, rising tier upon tier up the mountain sides, stand the twelve tribes, while in the center rests the shrouded ark upon the shoulders of the priests. The law is read, while every ear is attent, the twelve curses are proclaimed, and to each the six tribes on the north thunder a loud "Amen." Then the blessings are read, and the tribes on the side of Gerizim echo their response. The sun sets upon the wondrous scene, an instructed people and a consecrated land. Upon the next day the strange procession is formed once more, and Israel, with the tread of conquerors, marches back to the camp in the Jordan valley.

Explanatory and Practical Notes.

Verse 30. Then. As soon as the road northward was opened by the conquest of Ai. **Built an altar.** This was to represent the redemption of the land from its heathen possessors, and its consecration to the service of God; thus invoking God's help in the work of conquest before Israel. They paused in the war in order to fulfill this ceremony of religion. **Lord God of Israel.** Who by this act was to become in a peculiar sense, the God of the land. **Mount Ebal.** Two mountains stand on opposite sides of Shechem; on the south, Mount Gerizim; on the north, Mount Ebal. The latter is about three thousand feet high above the sea, and about one thousand two hundred feet above the level of the valley. From it the curses of the law were proclaimed; and it was therefore appropriate that upon it the altar should be built which was to remove the curse. (1) *Whatever stands in the way, our worship of God should not be neglected.* (2) *Where the curse comes there we need the atonement.*

31. As Moses....commanded. The command is in Deut. 27. 5, which shows that Deuteronomy was written before Joshua, contrary to the opinion of some skeptical scholars. **An altar of whole stones.** The law forbade the hewing of stones for the building of any altar, lest by ornamentation the altar might become suggestive of idolatry. The unhewn stone would also symbolize the Living stone, cut out of the mountain without hands. Dan. 2. 45; 1 Pet. 4. **They offered.** The priests, representing the whole people. **Burnt-offerings.** This was a sacrifice wholly consumed upon the altar, and therefore representing the entire consecration of the worshiper to God, the giving up of all to his service. On this occasion it was an emblem of Israel surrendering himself and his land to the will of his divine King. **Peace-offerings.** Offerings in which the sacrifice was first held up and waved before the Lord, and then divided into three parts, of which one portion was given to the priest, a second burned upon the altar, and a third eaten by the worshipers. This was always offered *after* a burnt-offering, and represented the consecrated worshiper in peace and fellowship with God, as if partaking of a meal with him. (3) *The blood must be shed before peace can be made.* (4) *How high is our privilege to enjoy communion with God!*

32. Wrote there. Upon plaster, which in that climate will last for centuries in the open air. **Upon the stones.** The writer in the book of Joshua presupposes a familiarity with the record in Deuteronomy, where the Israelites were commanded to erect stone pillars beside the altar. Deut. 27. 5. **Law of Moses.** Probably only the most important precepts contained in Deut. 4. 44 to 26. 19. **In the presence of....Israel.** It was written in their presence that they might distinctly see what it was to which they were required to subscribe when the curses and blessings were proclaimed. (5) *How important is that law, which must be so carefully and laboriously written!* (6) *How grateful should we be for a printed Bible, instead of one graven upon pillars!* (7) *Let us have God's law graven on the tables of our heart.*

33. All Israel. Not only men, but women and children, the whole camp being moved from Gilgal for the purpose. **Elders and officers and their judges.** General terms for the rulers, who were heads of tribes and families by right of birth. **On this side....on that side.** The ark stood in the valley, and the tribes were six on each side, on the slope of the mountains, in a vast natural amphitheater. **The priests, the Levites.** The Levites were all the tribe descended from Levi, who were employed in the services of worship; the priests were the descendants of Aaron, who alone offered sacrifice. These stood next the ark, which was covered from sight. **As well the stranger.** Foreigners who had accompanied the Israelites from Egypt or joined them from the wilderness. Perhaps some were slaves purchased or captured in war. **Half....against Mount Gerizim.** These were the tribes descended from the lawful wives of Jacob, namely, Simeon, Levi, Judah, Issachar, Joseph, Benjamin. Deut. 27. 12. **Half....against Mount Ebal.** Most of the tribes descended from Jacob's concubines, namely, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. Deut. 27. 13. **That they should bless.** The tribes on Mount Gerizim responded to the blessings, those on Ebal to the curses, of the law.

34. Afterward he read. By the mouth of the Levites, who were the authorized readers and expounders of the law. From a peculiarity of the air, it could be distinctly heard by all in the valley, as has been often shown by travelers. **All the words of the law.** The laws of Moses, omitting the historical portions. **Blessings and the cursings.** As recorded in Deut. 27 and 28. **All that is written.** This was the formal inauguration

of the covenant between God and Israel, in the Land of Promise. Never in ancient times did another nation begin its career with such high standards of conduct.

35. Not a word. Joshua was very exact in his obedience, thus setting an example for all rulers. **Women and little ones.** The Bible has more to say of children, more recommendations concerning their training, and more examples of their instruction, than all the rest of ancient literature together. **Strangers....among them.** Those employed in the Israelite households as servants. (8) *Let us not forget that servants and employés have a claim upon us for religious teaching and influence.*

HOME READINGS.

S. The reading of the law. Josh. 8. 30–35.
M. The reading commanded. Deut. 27. 1–10.
Tu. The solemn choice. Deut. 30. 11–20.
W. The blessings of the law. Deut. 28. 1–12.
Th. The blessings of the Gospel. Matt. 5. 1–11.
F. The greatest commandment. Mark 12. 28–37.
S. Jesus at the well. John 4. 1–15.
S. The true worship. John 4. 19–36.

GOLDEN TEXT.

I have set before you life and death, blessing and cursing. Deut. 30. 19.

LESSON HYMN. C. M.

Hymnal, No. 295.

The counsels of redeeming grace
The sacred leaves unfold;
And here the Saviour's lovely face
Our raptured eyes behold.

Here light descending from above
Directs our doubtful feet;
Here promises of heavenly love
Our ardent wishes meet.

For these inestimable gains,
That so enrich the mind,
O may we search with eager pains,
Assured that we shall find.

TIME.—B. C. 1451.

PLACE.—The mountains Ebal and Gerizim, in the center of Palestine.

CONNECTING LINK.—The capture and destruction of Ai. Josh. 8. 1–29.

DOCTRINAL SUGGESTION—The free agency of man.

QUESTIONS FOR SENIOR STUDENTS.

1. The Altar, v. 30, 31.
Why did Joshua set up a memorial at Mount Ebal? Deut. 27. 11.
What materials were to be used?
What kind of sacrifices were made thereon?

2. The Law, v. 32.
What was written upon the stones?
What is meant by the "law of Moses?"
How were the stones prepared for the writing? Deut. 27. 2, 3.

3. The Reading, v. 33–35.
Who were present at the reading?
How were they arranged for the service?
What previous directions had been given by Moses? Deut. 11. 29.
What was then read by Joshua?
Who responded with the blessings, as directed?
Who repeated the curses?
What example of teaching God's word to children is here given?

Practical Teachings.

Where are we taught in this lesson—

1. That God should be acknowledged in all our successes?
2. That God designs his people to be acquainted with his will?
3. That the blessing or the curse is the result of our own actions?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Altar, v. 30, 31.
What is an altar?
For what purpose were altars built?
How was Christ shown on every altar? 1 Pet. 3. 18.
Where was this altar built?
Where was it commanded? Deut. 27. 4, 5.
Of what was it built?
What were offered upon it?
What acceptable sacrifice can we bring to God? Rom. 12. 1.

2. The Law, v. 32.
What was written upon the stones?
Upon what were the words written? Deut. 27. 2, 3.
What law was this?
Who gave it to Moses?
Why was it written upon the stones?
Where should we have the law of God? Psa. 119. 11.

3. The Reading, v. 33–35.
Who stood in the valley between the mountains?
What stood in the middle of the people?
What were kept in the ark? 1 Kings 8. 9.
How were the people arranged?
What did Joshua do before the people?
Who heard the law?
Wherein was that meeting like a Sunday-school?
What was the command in Deut. 6. 7?
What choice has God given to us in the GOLDEN TEXT?

Teachings of the Lesson.

Where in this lesson do we learn—1. That God's law should be read in public? 2. That the children should be brought to hear God's word? 3. That every one must choose between life and death?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Joshua build unto the Lord? **An altar of stone.**
Where was this altar? **In Mount Ebal.**
By whose command was it built? **The command of the Lord.**
What was offered upon it? **Sacrifices to the Lord.**
With what was the altar covered? **With plaster.**
What was written in the plaster? **The words of God's law.**
How did Joshua divide the people? **Into two companies.**
Where did one company stand? **On the Mount Ebal side.**
Where was the other company? **On the Mount Gerizim side.**
What stood in the valley between? **The ark, with the priests about it.**
What was then read aloud? **The law of God.**
What did the people say to each law? **"Amen," or "Be it so."**
What did one company then repeat? **God's blessing upon those who keep his law.**
How did the other company answer? **With his curses upon those who break it.** [Repeat GOLDEN TEXT.]
What does this lesson teach us? **That God's law is for all.**

Words with Little People.

Why God's law should be dear to us—
We cannot be happy without God's blessing.
He blesses those who seek to know his will.
We may learn his will from his word.
If we love and obey his word it will be life to us.

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Joshua lead all the Israelites? **To the valley of Shechem.**
2. What did he do upon Mount Ebal? **He built an altar.**
3. What did he write upon the sides of the altar? **The law of God.**
4. What did he then do? **He read the law.**
5. Who heard the reading of the law? **All the people.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Duties toward God.

I. Worship of God.
Built an altar unto the Lord. v. 30.
"Thou shalt worship the Lord thy God." Matt. 4. 10.
"Truly my soul waiteth upon God." Psa. 62. 1.
II. Consecration to God.
Offered thereon burnt-offerings. v. 31.
"Reconciled in the body of his flesh." Col. 1. 22.
"Present your bodies a living sacrifice." Rom. 12. 1.
III. Fellowship with God.
Sacrificed peace-offerings. v. 31.
"Peace with God through....Jesus Christ." Rom. 5. 1.
"Our fellowship *is* with the Father." 1 John 1. 3.
IV. Study of God's Law.
Wrote....the law of Moses. v. 32.
"Write....table of thine heart." Prov. 3. 3.
"My son, forget not my law." Prov. 3. 1.
V. Instruction in God's Law.
With the women....little ones....strangers. v. 35.
"Teach them diligently to thy children." Deut. 6. 7.
"Command his children and his household." Gen. 18. 19.

ADDITIONAL PRACTICAL LESSONS.

Thoughts on the Reading of the Law.

1. Our duties to God should take precedence of every other work. v. 30.
2. God's commands are to be obeyed to the letter. v. 31.
3. God's law should be kept ever before our face. v. 32.
4. God's law should have an interest for all men, rulers and commons, old and young. v. 33.
5. God's law gives to every man his own personal choice between a blessing and a curse. v. 34.
6. We should read and study God's law in its entirety, its curses as well as its blessings. v. 35.

English Teacher's Notes.

The setting up a banner has been for ages the symbol of conquest, occupation, and rule. When the discoverers of America first landed on the shores of the New World they set up the banner of Spain, in token that they took possession of the country for their monarch. The English flag floating on the rock of Gibraltar shows that rock is British ground. In times of rebellion and civil war the changing of the standard tells sad tales, and every loyal heart rejoices when the rightful banner is again seen waving every-where.

On the banks of the Jordan the Israelites had set up twelve memorial stones in remembrance of their wondrous passage. But not until they had gained two victories—the one at Jericho, the other at Ai—did they solemnly take possession of the land in the name of Jehovah, their King. For they were not left to do this when and where it pleased them. The directions had been given to Moses beforehand, and by Moses to Joshua. Deut. 11. 29, 30; 27. The act was not to be done hurriedly, but neither was it to be delayed. As soon as the way was made open by the taking of Ai, the Israelites set out for the spot where it was to be performed.

The three points to be noticed are what was set up, and where and how it was done.

1. What was set up?

We read of three things—the blessing and the curse, (Deut. 11. 29,) the law written on stone, (Deut. 27. 2, 3,) an altar, (Deut. 27, 5;) all these are spoken of in the passage before us. It is generally supposed that the law was written on stone pillars, which, as well as the altar, were placed on Mount Ebal. But this may be doubted. Deut. 27. 6–8 seems to indicate that the law was inscribed on the stones of the altar, though we cannot be sure of it. Anyhow the law, the altar, and the curse were set on the one mount, while the blessing sounded out from the other. The law was first written, as the code to be henceforth observed in the favored land which the Lord had given to his people. Then the altar was built to show forth God's provision of atonement for the breach of the law. Then, after the reading of the law, came the curse and the blessing, the one pronounced from the side where stood the type of his sacrifice who was "made a curse for us," the other from the farther side, the fruitful slope of Gerizim, showing how that curse, through Him, was "turned into a blessing." God's law, man's sin and condemnation, God's way of salvation, and the blessings flowing from it, were all set forth here. It was the true planting, in a figure, of the Gospel standard, of the banner of the cross, and setting forth before the Israelites "life and death, blessing and cursing."

2. Where was it set up?

Right in the very center of the land, between north and south, east and west. It was here that Abraham had built an altar unto the Lord, apparently the first erected by him in Canaan. Not till he arrived here was the purpose of God made plain to him: "Unto thy seed will I give this land," (Gen. 12. 6, 7,) and here, therefore, he had, as it were, taken possession in the name of the Lord his God.

3. In what manner was it set up?

Abraham had built his altar in the presence of "the Canaanite." Joshua and the Israelites set up the standard of their God in a like public manner. The whole congregation went up from Gilgal to the place, returning again to their camp after the act had been performed. It was not an expedition of soldiers for war. The "women, the little ones, and the stranger" went up with the rest. And when the solemn act was over, the altar and the law written on the stones remained as the sign that the land had been taken possession of for Jehovah. All the inhabitants round about knew what had been done, and there was a general gathering together to fight with Israel. Chap. 9. 1, 2.

In this narrative we see shadowed forth the setting up, in many a land, of the Gospel standard. Wherever the word of God is taught, wherever the story of the cross is told, there is set before men "life and death, blessing and cursing." That is no true message from God which tells of the one side only. There are two things from which to choose, two ways between which to decide. Neither Gerizim nor Ebal stands alone. Without Christ the curse of Ebal, the curse of the law, which we have broken, must rest upon us. With Christ, whose offering up of himself for sin was typified by the altar, we have the blessing of Gerizim. For "whoso chooseth" him "chooseth life, and shall obtain favor

of the Lord," while all they that reject him love death. Prov. 8. 35, 36.

This Gospel standard should have the central place every-where. In the heart. This must come first. Let our young people ask themselves, Is Christ indeed "all my salvation and all my desire"? 2 Sam. 23. 5. In the life. We must be loyal to the standard or we cannot enjoy the blessing. In all teaching; for "Christ crucified" is the "power of God unto salvation." Out in the actual world. The ignorant, the godless, the heathen, will seldom take much trouble to seek for the Gospel. It must be published in their midst.

And let the setting up be known to all--or rather, let it be such as may be seen by all. A soldier would be ashamed to have any one wonder whether he belonged to the service or not. There should be no doubt as to whether or not we belong to the standard of Christ, whether we inherit life or death, the blessing or the curse.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map of Palestine, and show the route of Israel, from Gilgal, past Ai and Bethel, to Shechem.... Give a description of Shechem and its twin mountains, and the events of Bible history which took place there. ....The altar, its material and purpose:...The sacrifices: 1.) Burnt-offerings; 2.) Peace-offerings: show significance of each....The pillars and inscriptions.... The reading of the law: purpose and method....What duties are here presented? (See Analytical and Biblical Outline.)....How does this show the value of God's law?....The interest of the "little ones" in the reading of the law....ILLUSTRATIONS. On vers. 30, 31: The building of this altar was like that compact in the cabin of the "Mayflower," before the landing of the Pilgrims, 1620, a recognition of God as the ruler of the newly-founded state....On ver. 32: Queen Victoria, presenting a Bible to a chief from South Africa, said, "This book is what has made England great."....On vers. 33, 34: During the Reformation, when the Bible was first translated, a large copy was fastened to a reading-desk in the churches, and the people would stand for hours listening while it was read. When the reader paused for weariness, they would cry out, eagerly, "Read on! read on!"

References. FOSTER'S ILLUSTRATIONS. Prose, 654, 10187, 10776. Ver. 31: Prose, 873, 5154, 6446. Ver. 32: Prose, 7342. 10179. Ver. 35: Prose, 672, 3533....FREEMAN. Ver. 32: Writing upon stones, 414. Ver. 33: The ark of the covenant, 142.

Lesson Word-Pictures.

"Who are those coming?" says some watcher on Gerizim. He has just seen them, away off, moving over the crest of a hill. "Coming this way!" he says, "and what a vast multitude!" Peering over the crags, he looks down and sees a great host pressing into the valley between Ebal and Gerizim. There are armed men, and yet it is not a host at war, for there are women and little children. And yet is it a holiday excursion? The watcher can see men like priests, white-robed, who carefully bear a veiled object. Soon, as he looks over toward Ebal, he says, "They are building something. I see smoke rising. It must be an altar. And now they are putting up something else. Queer!" If he had been nearer he would have seen the strangers building pillars of stone on which they write an inscription. There is another movement. A great stir is in the valley as the people separate into vast bodies that cluster around the skirts of Ebal and Gerizim, and between these, in the valley, around their veiled burden, silently stand the priestly bearers. "I hear voices," says the man, "coming up from the Ebal side." And then, as if in response, there echoes through the valley a deep, solemn utterance from the people. Does he know that this is the "Amen" to the awful "Cursed?" At last there is stillness on the Ebal side. Again, voices are heard. "And now they are reciting on the Gerizim side," says the watcher. Then there rolls through the valley a quick, glad, far-echoing response. It is the "Amen" to the "Blessed." Finally, that host is ready to depart. The armed men tramp sternly away. The priestly bearers and their burden disappear. All are gone. The valley is deserted. There is stillness around Ebal and Gerizim. "What does it all mean?" says the watcher. He, too, disappears to tell the strange story to his neighbors and countrymen.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God Speaking.* To be taught: 1.) Different ways in which God speaks; 2.) That we must take time to hear God speak; 3.) That God's law must be known to be obeyed.

1. Tell what an altar is, and for what used. Who was Joshua? What reason had he for believing in God? Ask when and how the Lord had spoken to Joshua, and teach that because he had heard God, he wanted others to hear him, too. Tell of the building the altar, and the covering it with plaster so that the law could be written upon it. Ask to whom God had given this law, and where we can find it now. Tell that this is one way in which God speaks, and let children help to mention other ways. Tell how difficult it was to get God's law in those days, and how easy it is now. Warn against treating God's word lightly because it is so easy to be obtained.

2. Tell that Joshua called a great meeting. Men, women, little children, all went. Make two mountain peaks, with marks for people on either side, and the altar in the middle. The teacher may divide the class into two parts, telling one side that they are the Mount Ebal tribes, and the other the Mount Gerizim tribes. Then the teacher may slowly repeat the ten commandments, the children answering to each "Amen." Tell that after Joshua had read God's law, and the people had promised to obey, then the Mount Ebal tribes repeated the blessings upon those who obey, and the other tribes the curses upon those who disobey. Teach that it cost the Israelites time to go to this meeting, but God wants us to take time to hear him speak. Do we? Speak of the Sunday-school, the children's meeting, the church, the place of prayer at home, as places in which we may hear God speak if we are listening.

3. Ask if the Israelites went to this meeting to get something, and if so, what they got. Show that a child cannot be sure of doing as the parent wants him to do, unless he knows the will of the parent. So it is very important to know God's law. Learn how many know the commandments, and take the opportunity to waken an ambition to know them.

Blackboard.

BY J. B. PHIPPS, ESQ.

This design sets forth the truth that the law makes no compromise. There is no middle ground. The law points plainly to cursings or blessings.

Which road are you on?

LESSONS FOR AUGUST, 1883.

Aug. 5. The Cities of Refuge. Josh. 20. 1-9.
Aug. 12. The Last Days of Joshua. Josh. 24. 14-29.
Aug. 19. Israel Forsaking God. Judg. 2. 6-16.
Aug. 26. Gideon's Army. Judg. 7. 1-8.

Book Notices.

Letters and Memorials of Jane Welsh Carlyle, Edited by J. A. Froude. Published by Harper & Brothers. Two volumes in one. Carlyle lived long enough to show that one can write grandly about heroes and yet be himself any thing but heroic in his own life. These letters of a loving, long-suffering wife are full of the details of the home, and show us how selfish and mean a great man can be. We wonder that Carlyle could have prepared these letters for publication—and nothing but his boundless self-conceit could ever have allowed him to do it. We still more wonder that Froude, his friend, did not suppress the book. It has at least shown us that this everlasting fault-finder was great in his meanness and selfishness as in his intellectual ability. We find our image with a head of gold—but all below it to have been clay—and very common clay at that.

In the Shadow of the Pyrenees. By Marvin R. Vincent, D.D. A volume of travels, with etchings and maps. New York: Charles Scribner's Sons. 275 pages. A charming book, gotten out in beautiful form. Dr. Vincent gives here his observations and experiences in a part of Europe but little traveled. It is new and fresh in its materials and brightened by many pages of description of national customs and historic facts. The author is a fine example of the wide-awake American clergyman. Knowing how to use his eyes and ears and feet in a summer vacation, he is sure to see the funny and grotesque and to describe it, and ready to give his ideas on every possible question that may arise. Put him down in any unknown land, and he would learn the language and get the history in six weeks.

English Literature in the Eighteenth Century. By Thomas Sergeant Perry. New York: Harper & Brothers. 450 pages. Prof. Perry delivered the substance of this volume originally as a course of lectures in Cambridge, Mass., and afterward in Philadelphia. It is specially interesting and valuable as a discussion of the principles and forces that formed the literature of the last century. We miss several names of well-known writers, but as they do not specially help to illustrate the laws that govern literature their names are purposely omitted. We are persuaded that the author makes too much of his theory and ignores those higher inspirations that come to literary men that are outside of mere law. But the volume has merit, though sometimes careless in style and flippant in the treatment of serious things.

Standard Library. Funk & Wagnalls, New York, are doing a good work in furnishing first-rate books at a very low price. For two dollars paid every six months they send a new book every two weeks. The last three received are *American Humorists*, by H. R. Haweis, giving an Englishman's view of the subject; *Flotsam and Jetsam*, by Thomas Gibson Bowles, a very readable summer book, giving the experiences and fancies of a yachtsman at sea and ashore; and *The Lives of Illustrious Shoemakers*, by William E. Winks. This is a delightful book, and contains biographies of several eminent men who have started life as shoemakers. There is such leisure for thought and conversation in "the gentle craft" that it has developed more illustrious men than any other trade. The book abounds in good illustrative material for teachers and ministers. It is a capital work to put into the hands of young men, especially those who have energy and push.

Peerless Praise. By J. H. Kurzenknabe. 192 pages. Philadelphia: John J. Hood. A book of hymns and music designed for Sunday-schools. Much of the music is new, and above the average in merit. It seeks to meet a demand for a higher class of music.

In a Nutshell. By Dio Lewis, A.M. New York: Clarke Brothers. This is a book of suggestions to American students, and contains in briefest compass the wisdom of years of study and observation. We have short chapters on ventilation, sleep, food, fat folks, lean folks, baths, etc., etc. Dr. Lewis is one of the most interesting writers on health, and the work is a beautiful specimen of book-making.

Dialect Tales. By Sherwood Bonner. Illustrated. New York: Harper & Brothers. A charming book for an idle hour, and a good help to digestion and hard work. The illustrations are rich and amusing.

Toward the Sunset; or, Teachings After Thirty Years. By the author of "Recreations of a Country Parson." New York: Robert Carter & Brothers. 248 pages. A volume of thirteen sermons on important practical topics, in a familiar, helpful style. The author never attempts to be deep or theological, but to bring higher aim and strength to the daily duties and burdens of life.

Robert Moffat, D.D. New York: Robert Carter & Brothers. 336 pages. The life and labors of this great missionary are presented in a charming form for our Sunday-school libraries. Rev. William Walters, the author, has added two chapters, one on "African Missions," and another on "Missions Throughout the World." This work abounds in interesting incidents, and must aid the cause of foreign missions.

Dayspring. By Emma Marshall. 415 pages. $1 50. New York: Robert Carter & Brothers. This is a story of the times of Tyndale, the great reformer, scholar, and martyr, and tells of men and women who willingly endured persecution rather than give up the word of God. It is a fair attempt to realize the spirit and life of the times, but sometimes marred by efforts at fine writing.

James Nasmyth, Engineer. An Autobiography. Edited by Samuel Smiles. Illustrated. New York: Harper & Brothers. We have in this book the story of a noble life that ought to be in the hands of all the young. This Scotch boy rose from the bottom to the top by hard work, and the life will inspire many others. The book gives an account of many very interesting mechanical inventions. Nasmyth, after he became wealthy, gave a good deal of time to astronomy and the study of the cuneiform letters of the Eastern languages. These studies give added interest and value to the book. This volume ought to be in all our Sunday-school libraries.

The Cruise of the Canoe Club. By W. L. Alden. Illustrated. New York: Harper & Brothers. 156 pages. Every boy who wants to know about the different kinds of canoes, and their special faults and virtues, should have this book. It will be sure to cure the fever of many a youth who must have a canoe, but had better be kept out of the hands of all anxious mothers. It tells the adventures of four boys sailing from Lake Memphremagog to Montreal.

The Maintenance of Health. A Medical Work for Lay Readers. By J. Milner Fothergill, M.D. New York: G. P. Putnam's Sons. 364 pages, (in paper.) A most able and valuable book that brings the whole subject of health within the understanding of all readers and ages. There are interesting chapters on "Health in Youth," "Maturity," and "Advanced Life." It also contains valuable chapters on "Hygiene," "Overwork," and the use of "Stimulants and Tobacco." The Putnams are doing a good work in publishing these books for the people.

Effie Raymond's Life Work. 16mo. 270 pages. $1. J. N. Stearns. A new book written by Jeannie Bell, containing several interesting temperance stories. It is excellent in tone and purpose, and worthy of a place in all of our Sunday-school libraries.

My Needs.

BY THE REV. N. A. PRINCE.

I NEED Thy light;
For here 'tis night.

I need Thy thought
With mercy fraught.

I need Thy blood—
A cleansing flood.

I need Thy voice
To help my choice.

I need Thy power
In each dark hour.

I need Thine arm
To shield from harm

I need Thy care
To foil each snare.

I need Thy love
On earth—above!

I need Thy joy—
My tongue's employ.

I need Thy hand,
To make me stand.

For these my needs
My faith e'er pleads!

Thy light impart
To cheer my heart.

Thy pardon give,
And bid me live!

This love from Thee
Gives life to me!

Formation of Character.

BY MRS. V. C. PHOEBUS.

NOT only should the formation of Christian character be our main object as Sunday-school teachers; but we must lose no favorable opportunity to impress upon our scholars' thought, that, whether they desire it or not, in youth the character becomes so gradually molded, hardening* as it molds, that the influences of mature life are likely to have less and less influence over it.

We may show both sides of the same law. On one hand we may mark its beautifully beneficent character; to-day's practice of self-denial or patience may begin a habit which will make the same grace easier for to-morrow; every day may thus be shown to be irrevocably ordaining for the soul sacred customs of deep and lovely recurrence; or, turning to the solemnly terrible side, we may show how, with equally irrevocableness, one may plow deeper and deeper furrows for the seeds of sorrow.

"There is little need," says a wise teacher, "to urge upon the young the uncertainties of life; their natural hope and anticipation instinctively repel the thought of early death;" in this sense the door of mercy may stand open for many years; but in another sense, the tendency of character to assume a permanent type for good or evil, how slowly, how gradually, yet how almost surely, it may shut.

Yes, let us show both sides, for the Bible promises and threatenings go hand-in-hand; but, since the young are more easily led by winning than by threatenings, the wise teacher will generally find the most beneficial results if he lays the greatest stress upon the promises.

*We use hardening in a bad sense so frequently, that we might better say "growing firmer" as it molds.

How Can the Teachers' Meeting Hour be Best Spent?

BY *ample* preparation on part of leader.

By stopping the deacons when they would consume the time in argument.

By avoiding a lecture: asking and answering questions.

Apportioning certain parts of lesson previously to different teachers.

Making the *most* of answers received.

Making it a conference where carefully digested material is brought, not a *labor-saving* machine for lazy teachers.

Giving the *little* fellow a chance, so that he will come next time.

If you want to *kill* it, hitch it to the tail of another meeting.—*Ralph Wells in "Progress."*

Steadfastness.

THIS good old Anglo-Saxon word comes down to us full of sturdy meaning—steadfast in place. But very little has ever been done save by those teachers whose faithful endurance has won for them the right to wear this adjective. Faithful in purpose—faithful in work—the class should be met regularly, nothing but dire necessity keeping the teacher away a single Sabbath.—*E. C. Casey.*

AN Englishman (a former archbishop, I think) has said: "Do not argue with a Dissenting minister—invite him to dinner!" This is one of those arrows from the quiver of social satire which owes its penetrative power to the truth which feathers the shaft. If my Non-conformist reader, who is now reminded of it, should find himself irritated by it, let him employ the energy awakened by his ire in doing away with the accusation which follows the middle-class English through all their inspiring history on both sides of the Atlantic, that an ignoble sycophancy mixes largely with their splendid courage, and that an obsequiousness to rank, wealth, and station, unknown (to such a degree) to the weaker character of Celt or Latin, disfigures the glory of their unexampled achievements.

CLASS RECORD FOR JULY, 1883.

	July 1.	July 8.	July 15.	July 22.	July 29.
Weather					
Teacher.					
PUPILS.					

Whisper Songs for July.

FIRST LESSON.

Our Leader goes before us,
We need not walk alone;
His name is Jesus, Saviour,
He guides and guards his own.

SECOND LESSON.

Through any stream of trouble
A path the Lord can make;
O never fear to trust him,
Who saves for his own sake!

THIRD LESSON.

'Tis God who fights our battles,
'Tis he who wins the day;
Then trust him, little soldiers,
And follow and obey.

FOURTH LESSON.

No word or deed can ever
Be hidden from God's sight;
All hearts and lives are open
To God, who is the Light.

FIFTH LESSON.

God speaks, and we may listen;
What joy it is to know
That life is ours, and blessing,
If in his paths we go!

LESSONS FOR 1883.

Third Quarter.

July 1. **Joshua Successor to Moses**.....Josh. 1. 1–9.
8. **Passing over Jordan**.....Josh. 3. 5–17.
15. **The Plains of Jericho**.....Josh. 5. 10–15; 6. 1–5.
22. **Israel Defeated at Ai**.....Josh. 7. 10–26.
29. **Reading the Law**.....Josh. 8. 30–35.
Aug. 5. The Cities of Refuge.....Josh. 20. 1–9.
12. The Last Days of Joshua...Josh. 24. 14–29.
19. Israel Forsaking God.....Judg. 2. 6–16.
26. Gideon's Army.....Judg. 7. 1–8.
Sept. 2. The Death of Samson.....Judg. 16. 21–31.
9. Ruth and Naomi.....Ruth 1. 14–22.
16. A Praying Mother.....1 Sam. 1. 21–28.
23. The Child Samuel.....1 Sam. 3. 1–19.
30. Third Quarterly Review.

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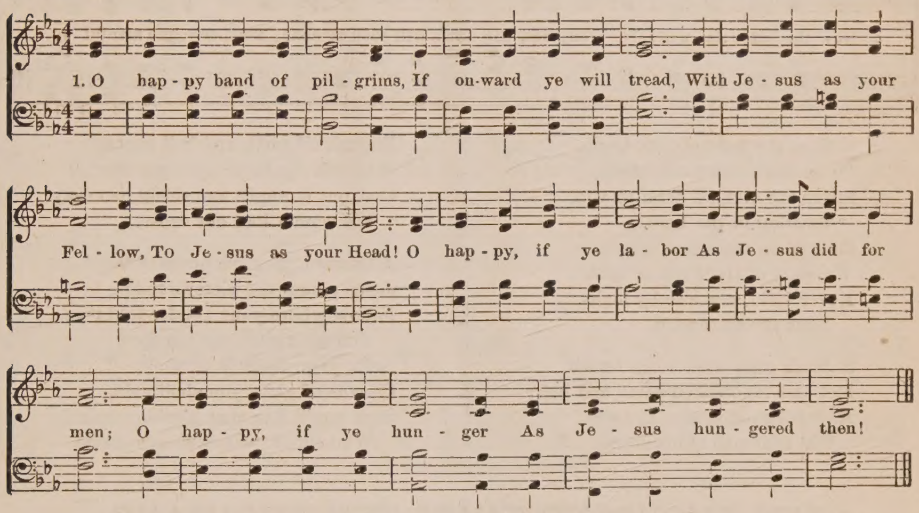
MUSIC AND HYMNS FOR THE THIRD QUARTER.

O HAPPY BAND OF PILGRIMS.

AURELIA. SAMUEL SEBASTIAN WESLEY.


1. O hap - py band of pil - grims, If on-ward ye will tread, With Je - sus as your
Fel - low, To Je - sus as your Head! O hap - py, if ye la - bor As Je - sus did for
men; O hap - py, if ye hun - ger As Je - sus hun - gered then!

2 The cross that Jesus carried
He carried as your due:
The crown that Jesus weareth
He weareth it for you.
The faith by which ye see him,
The hope in which ye yearn,
The love that through all trouble
To him alone will turn,—

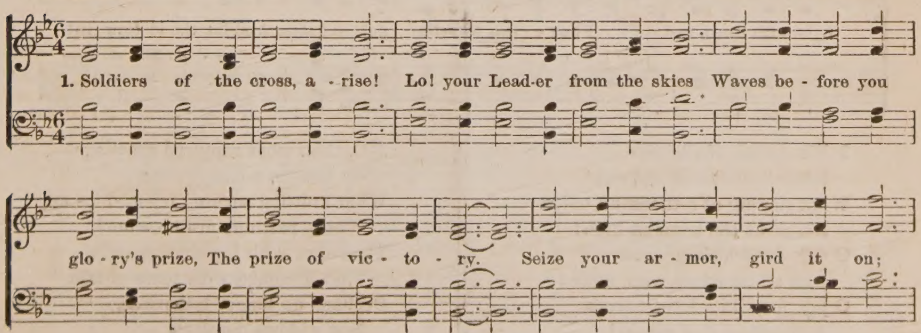
3 What are they but forerunners
To lead you to his sight?
What are they save the effluence
Of uncreated Light?
The trials that beset you,
The sorrows ye endure,
The manifold temptations
That death alone can cure,—

4 What are they but his jewels
Of right celestial worth?
What are they but the ladder,
Set up to heaven on earth?
O happy band of pilgrims,
Look upward to the skies,
Where such a light affliction
Shall win so great a prize.

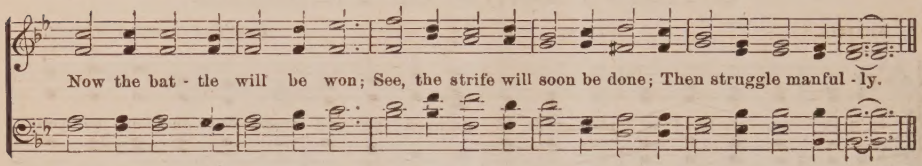
—*Joseph of the Studium. Tr. by J. M. Neale.*

SOLDIERS OF THE CROSS.

CALEDONIA. JARED B. WATERBURY.


1. Soldiers of the cross, a - rise! Lo! your Lead-er from the skies Waves be - fore you
glo - ry's prize, The prize of vic - to - ry. Seize your ar - mor, gird it on;

SOLDIERS OF THE CROSS—(*Continued.*)



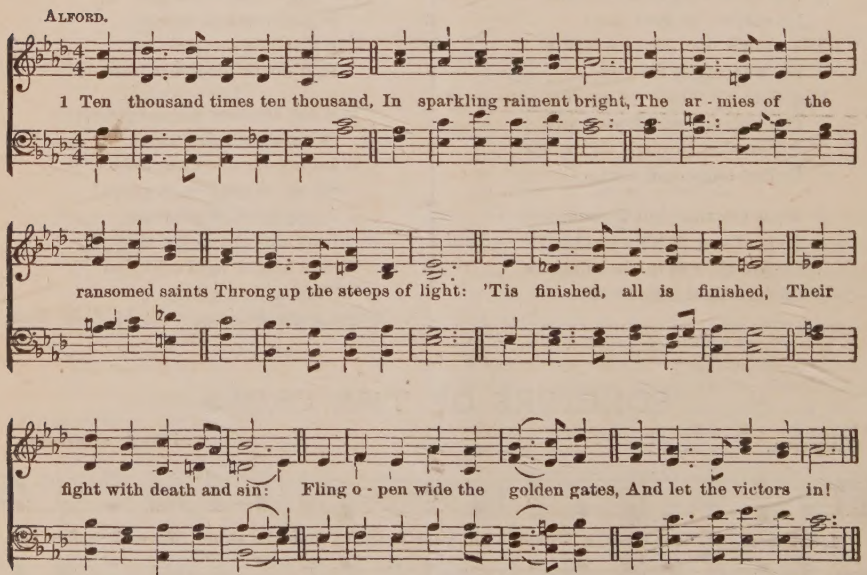
2 Now the fight of faith begin,
Be no more the slaves of sin,
Strive the victor's palm to win,
Trusting in the Lord:
Gird ye on the armor bright,
Warriors of the King of light,
Never yield, nor lose by flight
Your divine reward.

3 Jesus conquered when he fell,
Met and vanquished earth and hell;
Now he leads you on to swell
The triumphs of his cross.
Though all earth and hell appear,
Who will doubt, or who can fear;
God, our strength and shield, is near;
We cannot lose our cause.

4 Onward, then, ye hosts of God!
Jesus points the victor's rod;
Follow where your Leader trod;
You soon shall see his face.
Soon, your enemies all slain,
Crowns of glory you shall gain,
Soon you'll join that glorious train
Who shout their Saviour's praise.

TEN THOUSAND TIMES TEN THOUSAND.

ALFORD.

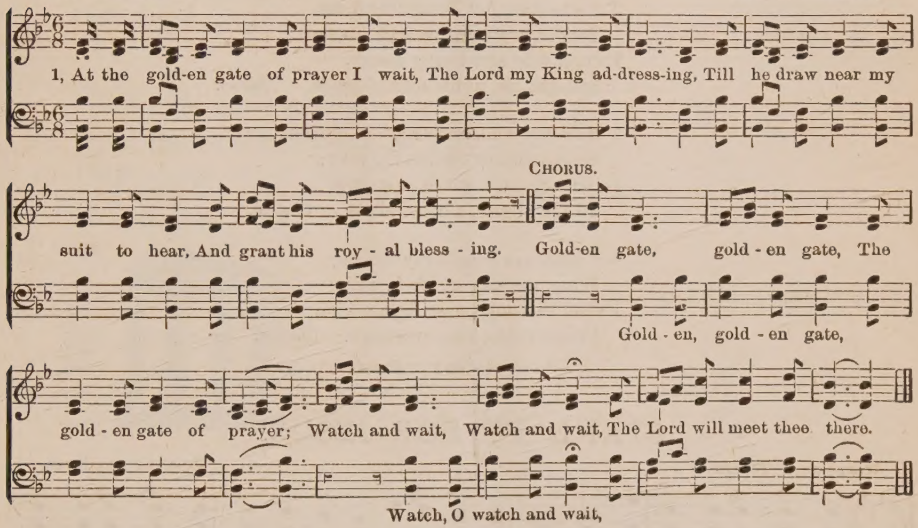

1 Ten thousand times ten thousand, In sparkling raiment bright, The ar - mies of the
ransomed saints Throng up the steeps of light: 'Tis finished, all is finished, Their
fight with death and sin: Fling o - pen wide the golden gates, And let the victors in!

2 What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made!
O joy, for all its former woes
A thousand fold repaid!

3 O, then what raptured greetings
On Canaan's happy shore,
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle,
That brimmed with tears of late,
Orphans no longer fatherless,
Nor widows desolate.

GOLDEN GATE OF PRAYER.

REV. J. E. RANKIN. OREN R. BARROWS.


1, At the gold-en gate of prayer I wait, The Lord my King ad-dress-ing, Till he draw near my
CHORUS.
suit to hear, And grant his roy - al bless - ing. Gold-en gate, gold - en gate, The
Gold - en, gold - en gate,
gold - en gate of prayer; Watch and wait, Watch and wait, The Lord will meet thee there.
Watch, O watch and wait,

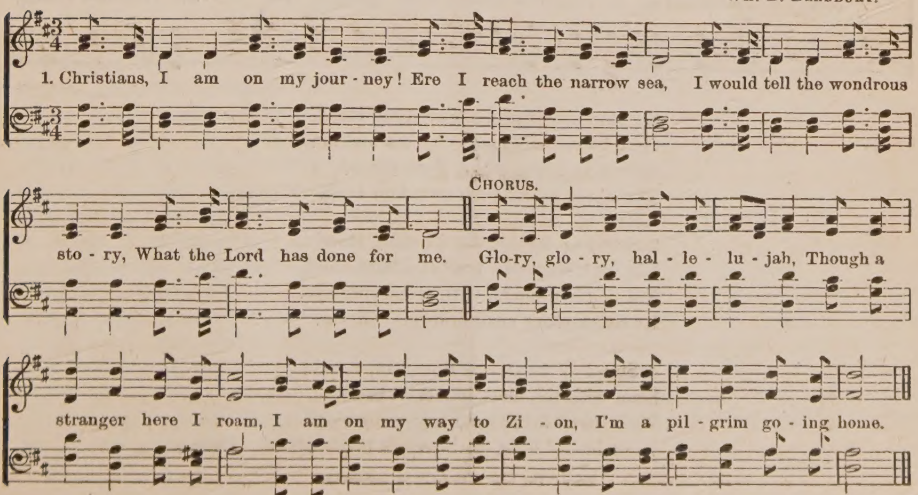
2 For the King I seek is kind and meek,
Though he is high and holy;
He knows us well, and loves to dwell
With humble hearts and lowly. *Chorus.*

3 At the golden gate of prayer I wait,
In God's own way appointed,
Till he in grace unveil his face
In Christ, his own Anointed. *Chorus.*

From "Crystal Streams," by permission.

CHRISTIANS, I AM ON MY JOURNEY.

WM. B. BRADBURY.


1. Christians, I am on my jour - ney! Ere I reach the narrow sea, I would tell the wondrous
CHORUS.
sto - ry, What the Lord has done for me. Glo-ry, glo - ry, hal - le - lu - jah, Though a
stranger here I roam, I am on my way to Zi - on, I'm a pil - grim go - ing home.

CHRISTIANS, I AM ON MY JOURNEY—(*Continued.*)

2 I was lost, but Jesus found me,
Taught my heart to seek his face;
From a wild and lonely desert,
Brought me to his fold of grace. *Chorus.*

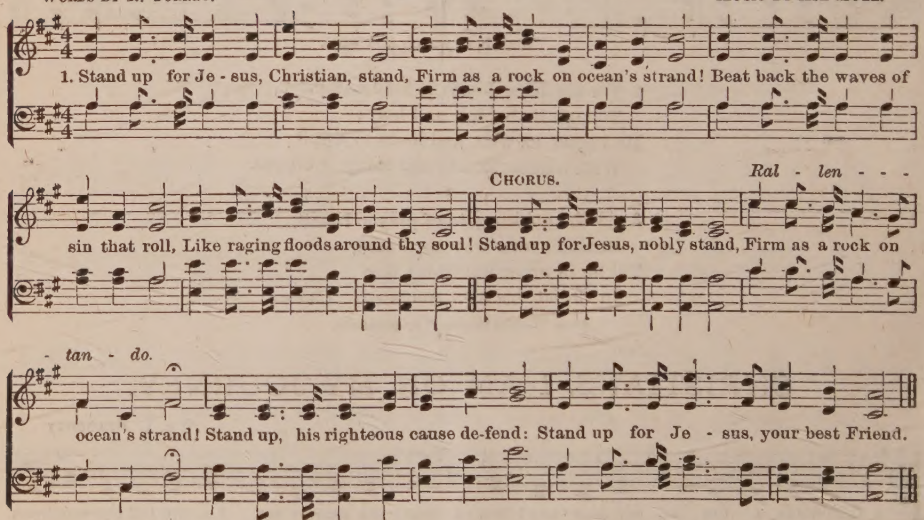
3 Now my soul, with rapture glowing,
Sings aloud his pard'ning love;
Looks beyond a world of sorrow,
To the pilgrim's home above. *Chorus.*

4 I shall yet behold my Saviour,
When the day of life is o'er;
I shall cast my crown before him,
I shall praise him evermore. *Chorus.*

From "Christian Songs;" by permission.

STAND UP FOR JESUS.

WORDS BY R. TORREY. MUSIC BY ASA HULL.


1. Stand up for Je - sus, Christian, stand, Firm as a rock on ocean's strand! Beat back the waves of
CHORUS.
Ral - len - - -
sin that roll, Like raging floods around thy soul! Stand up for Jesus, nobly stand, Firm as a rock on
- tan - do.
ocean's strand! Stand up, his righteous cause de-fend: Stand up for Je - sus, your best Friend.

2 Stand up for Jesus, Christian, stand,
Sound forth His name o'er sea and land!
Spread ye his glorious word abroad,
Till all the world shall own him Lord. *Chorus.*

3 Stand up for Jesus, Christian, stand!
Lift high the cross with steadfast hand,
Till heathen lands, with wond'ring eye,
Its rising glory shall descry. *Chorus.*

4 Stand up for Jesus, Christian, stand!
Soon with the blest immortal band
We'll dwell for aye, life's journey o'er,
In realms of light, on heaven's bright shore. *Chorus.*

From "The Gem of Gems;" by permission.